NATIONAL COUNCIL

OUTLOOK

MARCH 1954

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March 28, 1954

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2. **To do for the churches such cooperative work as they authorize the Council to carry on in their behalf.**
3. **To continue and extend the work of the interdenominational agencies named in the Preamble of the Constitution, together with such additional objects and purposes as the churches through their representatives in the Council from time to time agree upon.**
4. **To encourage fellowship and mutual counsel concerning the spiritual life and religious activities of the churches.**
5. **To foster and encourage cooperation among the churches for the purposes set forth in this Constitution.**
6. **To promote cooperation among local churches and to further in communities, states or larger territorial units the development of councils of churches and councils of church women, in agreement with the Preamble of this Constitution.**
7. **To establish consultative relationships with National Councils of Churches in other countries of North America.**
8. **To maintain fellowship and cooperation with similar councils in other areas of the world.**
9. **To maintain fellowship and cooperation with the World Council of Churches and with other international Christian organizations.**

Vol. IV, No. 3, March 1954

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Colored Methodist Episcopal Church
Disciples of Christ, International Convention
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Syrian Antiochian Orthodox Church of North America
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United Lutheran Church in America
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May Fellowship Day

"Shoppers for Abundance"

By BEATA MUELLER

THE buying power of America is in women's hands. It is women, in this country, who buy 80 per cent of all consumer goods.

Beginning on May Fellowship Day, church women will start asking themselves some serious questions about their use of this economic power.

"How can we reconcile the old virtues of frugality and simple living with a society where mass prosperity depends on mass production and mass consumption?"

"If we limit our family's purchase of goods, how will this affect the jobs of workers who produce these goods?"

"How much influence does high-powered advertising have on our notions of what we need to buy?"

"As employers of household help, are we responsible for wages, hours, and working conditions?"

These are some of the questions that will be raised in a self-study that church women will begin in hundreds of communities on Friday, May 7, the annual observance of May Fellowship Day.

The observance is sponsored by the United Church Women and some 2,000 affiliated state and local councils, as a day especially dedicated to the women's concern with community problems.

This year, under the theme of "The Christian Woman's Trusteeship," they will examine their role in the nation's economic life—as consumers, jobholders, housewives, and citizens.

Their examination of themselves as consumers will become part of a larger, nation-wide study of consumer ethics being undertaken by the National Council's Department of the Church and Economic Life, in its series of studies on ethics and economics in U. S. life.

In some communities, part of the observance will be a specially-written skit, "Shoppers for Abundance," geared to the relation between the goods women purchase and the effect their buying has on the workers who produce these goods.

"The title, 'Shoppers for Abundance,' is appropriate," said Mrs. Spann Milner, of Atlanta, Ga., chairman of the national May Fellowship Day committee.

"As Christian women we are deeply concerned that our economic power be used to produce an abundant life for ourselves and for others. As Christians, we are concerned that 'the abundant life' be both spiritual and material."

The basis of the church women's concern about economic life, Mrs. Milner pointed out, is their concern for individuals and families and their welfare.

As Christians, she stressed, "we stand squarely behind the right of every household head to a decent job, and the right of every family to food and clothing and a warm home."

Further, she pointed out, the women are actively interested in such community problems as housing and child labor legislation.

"We should see that in our communities no family has to depend on child labor to balance the budget," she commented.

All these problems, she said, are part of women's role as good neighbors wherever they may live.

The four-part study includes women not only as responsible consumers and good neighbors, but also in the important part they play at home, in the attitudes they teach their children.

Part of the survey takes up the question of what attitudes youngsters learn at home toward the members of minority groups; whether their parents really accept members of other races in church, or as neighbors.

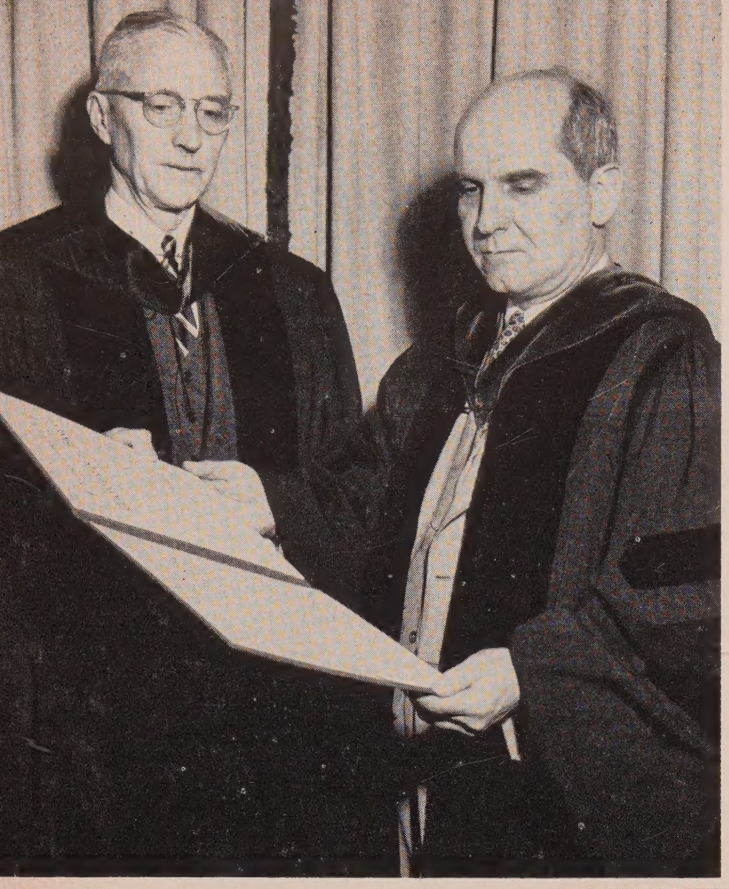
Another section takes up the role that mothers play in teaching economics to their children.

"Children learn their attitudes toward money and economic problems by sensing the attitudes of their parents," Mrs. Milner said. "And they soon learn that money plays an important part in everyone's life."

The church women will ask them-

(*Continued on page* 15)

Courtesy General Foods Corp.



Mr. Cleveland E. Dodge (left), winner of Russell Colgate Award, and Dr. Gerald E. Knoff examine the citation to Mr. Dodge.

The Christian Teaching Task

Leaders in Christian Education Meet In Cincinnati

By WENDELL KELLOGG

THE roots of American liberty lie in the Christian education of Americans, a mass gathering of Christian educators was told in Cincinnati, O. last month.

"Democracy is impossible apart from a free and informed people, and Christian education sows the seeds from which the harvest of liberty is gathered," the speaker said.

The speaker was Rev. Charles B. Templeton, staff evangelist of the National Council of Churches, and the occasion was the February 9 ecumenical worship service of the annual meeting of the Council's Division of Christian Education.

Christian teaching must go beyond the goal of producing an intelligent and growing commitment to God, he told his audience. It "must help to provide the inner resources for living in our tumultuous times . . . and provide the student with the facts upon which he may draw in making social and political decisions."

More than 1600 representatives from 39 cooperating denominations and the entire organized Christian education movement in 34 states and Canada attended the service, which was the only public meeting of the February 7-13 sessions of the Division.

At worship service—(left to right) Rev. Charles B. Templeton, National Council evangelist; Mrs. James M. Dolbey, vice-mayor of Cincinnati; Rt. Rev. Henry W. Hobson, Episcopal Bishop of Southern Ohio, and Dr. Gerald E. Knoff, executive secretary, Division of Christian Education of National Council.

Urging the Christian educators to "learn and then teach that we are citizens of the world," Mr. Templeton declared: "The Church must not only relate men to God as Father. It must also relate men to each other as brothers."

"It is permissible for a man to be an American first," he said. "It is inexcusable for him to be an American first and last."

During the same evening Dr. Gerald E. Knoff, executive secretary of the Division, presented the Russell Colgate Distinguished Service Award to Cleveland E. Dodge, New York business, civic and religious leader. Mr. Dodge in his response urged Protestant churches to "consider the feasibility of establishing weekday nursery schools or kindergartens." He said he did not believe in parochial schools as a substitute for public schools but "at the same time there is value in getting young children accustomed to coming to church."

Veterans of 33 years of interdenominational effort in Christian education—(left to right) Walter M. Howlett, New York; Paul H. Vieth, New Haven, Conn., and Arlo A. Brown, Chesterton, Md.

During a week of committee meetings, dinner meetings, and autonomous section meetings, more than 50 major addresses were delivered, and the participants heard discussed every phase of Christian education in the home and in the church.

Concern for religion in the public schools was a major exploratory objective. "We want a nation of religious literates," said Dr. A. L. Roberts, director of the Commission on General Christian Education, and religion "must be a part of" public education. Dr. Luther Wesley Smith, chairman of the executive board of the Division, emphasized that the leadership of the Division was interested in working with and supporting America's public school system.

Dr. Rolfe Lanier Hunt, executive director of the new department of religion and public education, was concerned as to what to do about the questions children naturally ask. "When you remember that they see 'In God We Trust' on the nickel and read 'The Creator,' 'Divine Providence' and the 'Supreme Judge' in the Declaration of Independence," he said, "you realize how this touches upon the task of the public schools."

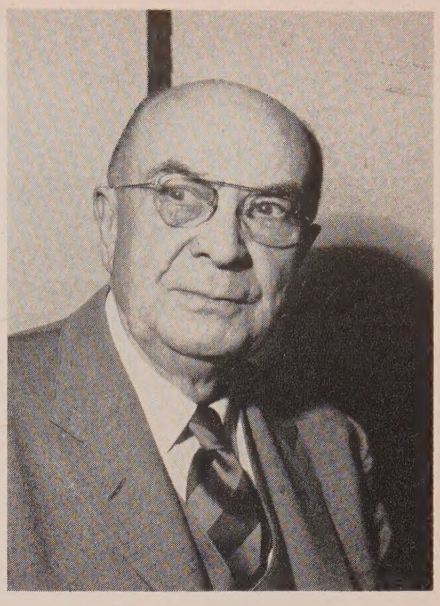
He declared also that implications of the church-and-state doctrine have "developed confused thinking" and "some have gone so far as to suggest that mention of the name of God in the public schools should be forbidden." Dr. Hunt, who is planning a national conference on religion and public education, made clear that no one is suggesting a sectarian approach to the study of religion in the public schools.

The Cincinnati *Times-Star* editorialized on this by saying, "The Founding Fathers were . . . opposed to a state religion, but . . . did not mean that public education must be godless."

The problem of religion and public education received added emphasis with the election, as chairman of the new department, of Dr. Jordan L. Larson, superintendent of schools in Mt. Vernon, N. Y.

(*Continued on page* 20)

Roderick French, UCYM president, with Miss Jean Fraser of Geneva, director, World Council's youth department.



Dr. Luther A. Weigle

(Above) Mrs. E. W. Roller, left, Broadway, Va., and Mrs. W. B. Davidson, Arlington, receive 25-year certificates for weekday religious education from Dr. Erwin L. Shaver.

Below (left) Balloons introduce new books at Children's Work Section dinner. (Right) Cabinet of United Christian Youth Movement at Cincinnati.

BUILDING FAITH—CREATING HOPE

"Wheel Chair Choir" at Oak Forest Infirmary in Chicago, one of many activities fostered by the Chicago Church Federation.

What does a church federation do — beyond federating churches?

In Chicago recently, church news writer Wesley Hartzell set out to discover the answer to this question that many a layman has asked himself. He visited city jails, juvenile courts, hospitals, homes for the aged — a score of institutions where Chicago's Church Federation touches intimately the lives of the sick and troubled. He found the answer to his question, many-sided and heart-warming, and it later appeared as an article in the Chicago American.

In the belief Mr. Hartzell's story deserves to be read as widely as possible, we publish herewith the following condensed version.

* * *

THE Chicago Federation of Churches, through its paid sponsored workers, sits alongside the judge in Boys' Court, tiptoes beside a chaplain quietly at work in County Hospital.

It talks with felons in County Jail, and at Illinois State Children's Hospital it helps paralyzed youngsters learn how to smile again. At Oak Forest Infirmary it teaches semi-invalids that they still have something to sing about.

In Chicago Parental School it sits beside an eight-year-old delinquent as the child plays fondly with the first toy he's ever had. And in many released-time religious education classes it teaches other youngsters the value of faith in God.

In all these places and many more the federation — voice and conscience of 1,200 churches working together — is making itself felt, day by day and hour by hour.

In Boys' Court, for example, where the federation maintains a staff of four social workers headed by a Negro layman, William H. Robinson. I found Mr. Robinson after pushing through a courtroom filled with boys, most of them clad in gaudy shirt and blue jeans — the only gay note in the room.

As each boy was called up before the municipal judge, Robinson would hand the jurist a letter, a written record of the boy in question. After handing over one report, he said:

"This boy has done very well, Judge," indicating the tall 18-year-old then standing before the bench. "He made every appointment. We think he'll do all right, and we recommend discharge."

The Judge finished with the letter and then turned to the well-dressed, good looking lad:

"Understand you're married now? Straighten up and start building a home for your wife. You're free."

The boy thanked the jurist and, with Robinson at his side, walked out to his anxious young wife in the back of the courtroom.

Another case was called, but this time no boy appeared. Bill Robinson was there presenting another document to the Judge and remarked calmly:

"Judge, we think this boy is dangerous. He didn't cooperate and doesn't seem to realize his guilt."

The boy, it turned out, had badly beaten another youth. The judge issued a warrant for him. Clearly, Bill Robinson could not be tagged as a soft sentimentalist.

During the entire morning's hearings, Robinson had recommendations for 23 Protestant boys. He favored freedom for 14, basing the recommendations on what he and his staff had been able to do with the young men in consultations going back six months and more. In each case the judge accepted the recommendation.

Short, intense, earnest, Mr. Robinson devotes his one "day off" to superintending Sunday School at his Baptist church. Only recently the program he directs was expanded to include prevention of delinquency under the federation's Youth Service Bureau — new youth rehabilitation wing of the federation's social service department under executive secretary F. Grover Fulkerson.

"About 87 per cent of the boys dealt with by the federation make successful adjustments," Robinson declared. "Some people accuse us of coddling the boys. We don't, as you can see, recommend discharge for any youngsters unless we are sure they can be helped."

Currently the youth service staff has 145 boys under its wing — many of them referred by parents after a talk with their minister.

Another federation man who deals with those who get into trouble with the law is Chaplain William Smith, who works full time at the Chicago Parental School.

I found him sitting gravely beside a sand box in the school playroom, watching with friendly interest an eight-year-old boy playing with toy boats.

"Some youngsters committed here by Family Court are so backward they can't even tell me what's wrong," he explained later. "So I learn some of their basic conflicts by watching them play. Besides, I can win their confidence by entering into their play life."

Chaplain Smith is now in his seventh year at the school where the great majority of the youngsters are from broken homes. He conducts Sunday services, counsels many of the toughest children, and is scoutmaster of the Boy Scouts in the school. He's proud of the many awards his troop has won. He said:

"One of our graduates came back a couple of Sundays ago to attend church service here. He told me he was working after school to save money for a scout uniform for his younger brother. He said he didn't want his brother to have to learn the hard way like he did."

At Oak Forest Infirmary, Chaplain Ralph Holmes in proudest of the institution's famed wheel chair choir.

"We don't call this the poorhouse," Mr. Holmes explained as we headed down a corridor for the chapel. "We try to make the people here feel at home."

He greeted each person we met by first name: "Many of these old people have been rejected by their own families and feel they don't belong. But when somebody remembers their name — you have no idea what a lift it gives them."

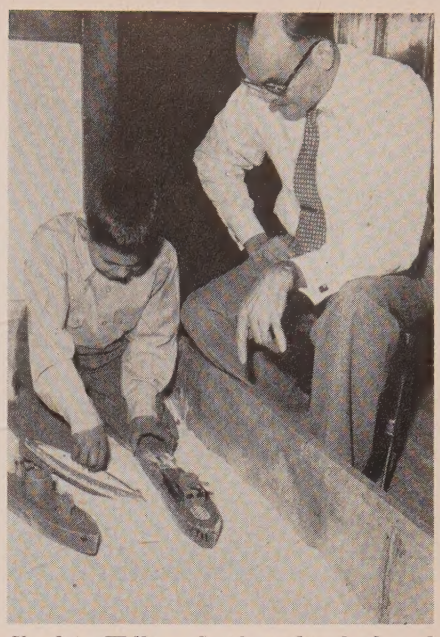
The wheel chair choir sings Sunday mornings in the Protestant chapel and at many weekday gatherings in the wards. Chaplain Holmes started it when he heard an invalid singing in the hall outside his study:

"He had such a wonderful voice I felt he just had to use it for the Lord."

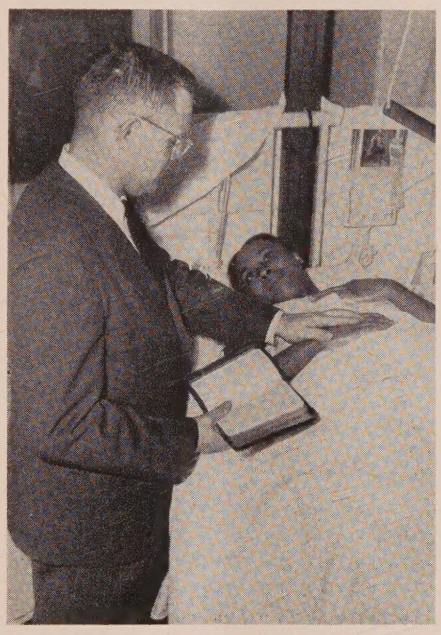
The choir was first attired in robes discarded by a neighborhood church. Now they have new ones, and a portable organ that can be wheeled from ward to ward.

"Their morale is wonderful," said Mr. Holmes.

At County Hospital, Chaplain John L. Thomas meets similar problems of morale. His is a ministry of prayer, reading, and spiritual guidance for those in beds of pain.



Chaplain William Smith studies backward boy at play at Chicago Parental School.



Chaplain John L. Thomas prays for Mrs. Louella Spears, County Hospital patient.

"As explained by Dr. Irvin Deer, executive secretary of the federation's Ministry in Institutions, "he brings the intangible medicine of the faith."

Chaplain Thomas ministers to a thousand patients a year. He tells of one of them, a woman with a rare skin disease who had been completely wrapped in special packs. She asked Mr. Thomas to pray for her and told him: "God doesn't love me."

Mr. Thomas learned her story. Her father, husband and son had died within a year, and she had been left with the care of teen-age daughters.

"After being able to share her feeling of bitterness against God with me awhile," the chaplain related, "she was able to pray. Her hatred faded and her skin condition cleared up."

Nearly 100 young polio, spastic and dystrophy paralytics live and study at the Illinois State Children's Hospital where another federation-sponsored chaplain is at work.

"Ours is the problem of explaining a merciful God to a youngster who will never be able to walk and knows it," said the Rev. Donald Cox.

"In a sense I'm a pastor to these kids. I conduct worship services and religious instruction classes. I'm part of a therapeutic team."

Besides counselling, Chaplain Cox heads a staff of four part-time Protestant workers from various seminaries. He said:

"We try to supply the emotional needs of the children, affection and interest in them as persons."

Social life experiences are important,

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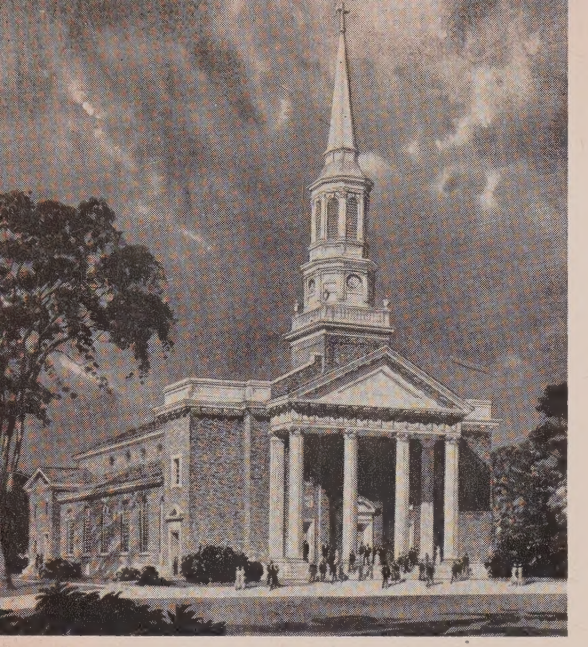
(Below) Weekday religious education class.



Chapel at Gettysburg College, Gettysburg, Pa., oldest Lutheran college in America.

National Christian College Day

Christian Education Makes a Difference

By GOULD WICKEY

National Christian College Day is observed by most of the Protestant Christian colleges and universities in America on Sunday, April 25, 1954. This article by Dr. Gould Wickey, long connected with the observance, provides some background material so that the significance of the day may be better understood.

CHRISTIAN higher education makes a difference in the lives of students. The Christian Gospel puts the lives of students and professors into "the frame of eternity." Eternity evokes changes in time.

Changes in the faith of students. A non-Christian student from Asia came to a Christian college in the Mississippi Valley. Before she graduated, she was a baptized, confirmed Christian. Nine students from Hawaii came to a midwest Christian college, only one of whom was a Christian. By the end of the year two were baptized and three were confirmed. A group of students from a football squad of a Christian college asked to be instructed and were baptized.

Changes in the fellowship of students. The student body of a western university is 85 per cent non-churched. The student bodies of Christian colleges are sometimes 100 per cent churched, and seldom less than 75 per cent. Frequently, the unchurched become baptized and related to some church. Fellowship with Christian students makes a difference in attitude and conduct.

Changes in conditions and situations. The story is told of two young boys who suddenly found themselves in the dark during a storm. The younger cried out, "It's too much darkness around here." The older calmly tried to find candles. Christian Education brings to youth in the dark experiences of life clearer vision, moral courage and spiritual strength so as to banish the darkness.

Changes in outlook and point of view. Christian education helps the West to understand the East, the East to appreciate the West, the North to be considerate of the South, and the South to be patient with the North. The Living Word guides with the loving word: "Thou shalt love the Lord thy God with all thy heart and with all thy soul . . . and thy neighbor as thyself." When men really love one another, then a new world begins.

Changes in life interest and service. Christian education reveals what a man is and what he may become. There is no stagnation in being a Christian, in obeying the Living Word. Here is the challenge to present "your bodies as a living sacrifice, holy and acceptable unto God, which is your spiritual worship." (Romans 12.1.)

Christian education challenges the members of the Church to regard not only their daily tasks as means of serving the Lord, but to look beyond to the field of merciful works and welfare service, special ministrations to the poor, the needy, the sick and the infirm.

In Christian higher education, the Gospel challenges teacher and student to be leaven which leavens the whole loaf of life-relations with Christian principles.

Since 1929 executive secretary of the United Lutheran Board of Education and for 12 years executive secretary of the Council of Church Boards of Education, Dr. Wickey heads the Committee on National Christian College Day.

II

This "difference" is not easily, nor always, achieved. The following quotation from a letter written by a layman to the dean of his Alma Mater indicates as much.

"All these years I have worked and lived with college men. They are intelligent, competent machines and attractive physically for a while. They get nerves at about fifty or go out by disease of the heart, kidneys, et cetera. They are not a very happy lot. They feel ineffective where they are needed most as good citizens because they have not been trained in ways that give spiritual purpose to their lives. They are not working for causes greater than themselves. They have no deep convictions that make them as a class willing to put up a fight and make sacrifices, real sacrifices in regard to matters of Church and State. They do not know enough in these regards to have convictions. They were never trained."

In this somewhat despairing letter the suggestion is none-the-less contained that the university take a more definite interest in the moral and spiritual welfare of the students.

If men are to be free for economic achievement, social reconstruction and individual welfare, they must be Christian in all relations and conditions, with convictions and courage. For the training of such leadership, the Christian colleges of America were founded, and are maintained.

III

A Look at the Past

In the first decade of this century educational leaders of the various denominations believed it essential that definite steps be taken cooperatively to

achieve a constructive program of religion in education to make men free.

On February 18, 1911 an organization for this purpose was started, called the *Council of Church Boards of Education*. During the course of the years, this Council organized a College Committee, which in 1934 joined with the Liberal Arts College Movement to become the *National Conference of Church-Related Colleges*. Membership in this Conference was open to both Catholic and Protestant colleges. It sought to be an agency through which all liberal arts colleges in the United States related either directly or indirectly to Christian churches could unite in one movement. It sought to place emphasis upon the fundamental place of religion in higher education, and to indicate the significance of the church-related college in American education.

Further, the National Conference sought to stress the need for free institutions of higher learning, apart from those supported by the state. It searched for the ways in which its institutions could do together the things that they could not do separately, particularly in setting forth their underlying philosophy and principles, and in securing a vital relationship to the Church.

This organization changed. It joined with the Association of American Colleges in 1946 as a National Commission on Christian Higher Education. In 1947 the Council of Church Boards of Education became the National Protestant Council on Higher Education, and in 1950 this Council became the Commission on Christian Higher Education of the Division of Christian Education of the National Council of Churches of Christ in the U. S. A.

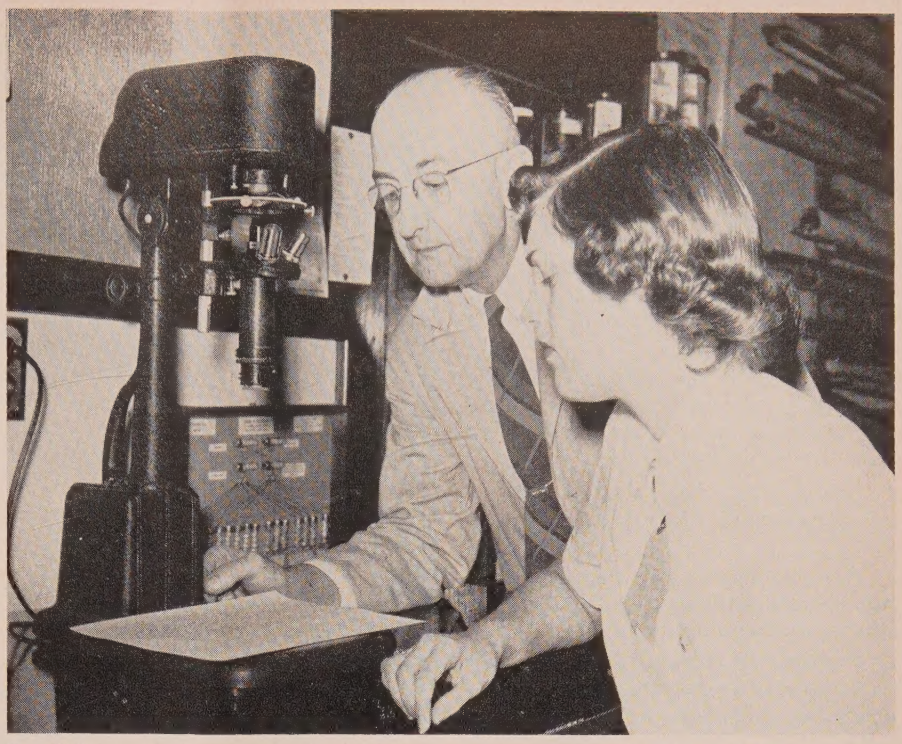
Throughout all these years since 1911, there has been one dominating thought and trend: cooperation in Christian higher education to achieve desirable freedom in business, community activity, social reconstruction, national growth, international relations, denominational developments and interdenominational relations.

IV

Theological Bases

"This is a time of crisis" so serious that "the future of our civilization depends upon the direction education takes, not just in the distant future, but in the days immediately ahead." So reads the Report of the President's Commission on Higher Education. This Report aroused educators throughout our nation, but the difficulty is that some of them are trying to reform education with practically no regard for the possible contribution of religion.

Christian educators realize that education is one of the divinely ordained



Dr. William C. Beaver, head of biology department at Wittenberg College, Springfield, O., advises advanced student in biology in use of projection microscope.

functions of the Church which is not an end in itself. Cooperatively, through the observance of National Christian College Day, the various church groups present to the American people the significance of Christian higher education for true freedom.

In fulfilling its educational function, the Church of Jesus Christ recognizes the authority of the Word of God. That Word validates itself as a means of grace and regenerator of personality. It proves itself to be inspired by being "profitable for teaching, for reproof, for correction, for training in righteousness, that the man of God may be complete, equipped for every good work." (2 Tim. 3.16)

Its specific bearing upon education is well summarized in the *Report of the Oxford Conference on Life and Work* (1937): "The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel with its interpretation of existence and its inspiration to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. . . . It is all-important that the Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of learning."

There are new and vital insights into the ultimate meaning of life where there is searching of the Scriptures and where there is keen sensitivity to the guidance of the Spirit who through the Word leads men into all truth.

The Gospel of regenerative love is really the living center of the Word of God. Here God seeks man, man does not seek God. Here God the Lover seeks man the sinner.

This prinicple of justification by the love of God has three implications for a Christian philosophy of education: (a) the perspective of sin and love (grace) affords the most realistic diagnosis of the human predicament, and includes a needed depth-dimension, so lacking in modern education. (b) The heightened sense of personal dignity and responsibility in being God-sought and God-called. (c) The ennobled meaning given to the democratic way of life.

The spiritual priesthood of all believers is a third theological basis for Christian education. It represents the life of faith in action. It is the social principle of the Gospel. It is from the point of view of this principle that Martin Luther introduced most of his practical educational reforms. Here every useful occupation, no matter how lowly considered by man, is a God-given calling in which the Christian may serve God and his fellowmen.

This principle contains "a wealth of dynamic educational insights," which may be summarized as the significance of the humanities, freedom of research in the natural and practical sciences, encouragement to technical development, vocational guidance, industrial training, and education of women and

(*Continued on page* 11)

"Brotherhood Through Music"

MEMBERS of a dozen national groups, in traditional costumes, will offer the songs and dances of their countries to an audience of thousands in Denver, March 7, at the fourth annual celebration of "Brotherhood through Music."

Sponsored by the Denver Council of Churches, the yearly international festival attracts a capacity audience to Denver's big City Auditorium.

One reporter has called the festival "a trip around the world in 90 minutes."

A Presbyterian elder compared it to the United Nations in its influence for international understanding.

Freeman H. Talbot, director of special projects for the Denver Council of Churches, originated the observance. He calls it "an adventure in brotherhood —without preaching, without blueprints, and without condescension."

To the community, he adds, it is a living demonstration that "we are many tongues, but one God."

The program brings together every year from 300 to 500 performers in a fast-moving, colorful panorama of the arts and traditions of many races and nations.

In the last three years, the festival has brought to Denver audiences the music of the ancient Irish harp, the pipes of Scotland, the Japanese shakuhachi, or flute.

It has brought on stage English morris dances, the Italian Tarantella, the Spanish Jota, the Austrian Schuhplattler, and square dances from the U. S.

On the program have been such diverse groups as the German Male Chorus, Greek Orthodox, Spanish, and Negro church choirs, French war brides, the Norseman Chorus and the Western Bohemian Fraternal Association. (Czechoslovakia).

This year, among the nations represented will be Brazil, Czechoslovakia, England, France, Greece, Japan, Lithuania, Mexico, Poland, Israel, Sweden, Switzerland and the U. S.

In addition to the singers and dancers, music has been provided by the El Jebel Shrine Band and the 529th Air Force Band, while singing and dancing groups are escorted on and off stage by a color guard of the Rainbow Girls or Job's Daughters, who carry the national flag onstage.

All the performers — many of them professionals — give their services free.

The "Brotherhood through Music" festival not only builds understanding in its audience; it also provides funds for overseas relief through the Christian Rural Overseas Program (CROP).

There is no admission fee to the festival, but the printed program includes a pledge that can be signed and put in the offering plate. The pledges have been redeemed in money that bought powdered milk, flour, beans, wheat, and lambs — the symbols of world peace.

By last year, the amount raised for CROP had risen to $5,000.00.

The value the community places on the yearly program is indicated by its list of backers — Governor Dan Thornton of Colorado; Mayor Quigg Newton, of Denver; superintendent of schools Kenneth E. Oberholtzer; Gen. John S. Sprague, commanding general of Lowry Air Force Base; George W. Olinger, past International President of Rotary; Dr. Henry G. Smith, president of the Denver Council of Churches; Father Richard C. Hiester, music director of parochial schools; John T. Roberts, music director of the public schools, in addition to the city's leading ministers, many of whom take part in the program.

English and foreign-language newspapers, local radio and TV stations and business house publications have promoted the festival generously and enthusiastically.

The problem has been more one of limiting than attracting an audience. Although the Auditorium holds more than 3,000 people, it has always been crowded to the rafters for this event.

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Group of Mexican Dancers on Denver Council's "Brotherhood through Music" Program.

These Swedish Singers were among racial groups represented on the Denver program.

One year, early arrivals began coming at noon with box lunches, to wait for the program which begins at three in the afternoon.

Now the Denver Council issues tickets for most of the seats, leaving a thousand free seats for the general public. This method so far has solved the problem, except for latecomers who find standing room only.

Christian Education Makes a Difference

(*Continued from page* 9)

of all classes of mankind. At the same time, education must be more than "nothing but how to provide for the belly." Education is a function, not an end, to help in living applied Christianity.

Here are educational principles which make men more than competent machines; they become enthusiastic citizens working for their own development, the welfare of their fellowmen, and the glory of God.

The Commission on Christian Higher Education of the National Council of Churches, the present organizational expression of this inheritance in America, seeks to emphasize the values of Christian education through the public observance of National Christian College Day. This year the day falls on Sunday, April 25, and through publications, radio, television, and activities of the participating colleges (well over 400), the values of this tradition are conserved and stressed.

The Churches and the Farmer

"What are the aims and means of a farm policy in accord with Christian principles?"

"What are the economic and ethical problems of a Christian farmer in employing migratory labor?"

"Does parity give the farmer a fair return for his efforts? Is it fair to consumers and other groups?"

These are some of the questions that will be taken up in a new series of local discussions on "The Churches and Agricultural Policy" sponsored by the National Council's Department of the Church and Economic Life.

Some of the background information for the program was provided by the annual Washington, D.C. seminar on "The Christian Farmer and His Government," convened last month by the Department.

In Washington, 60 farm laymen and rural ministers from 10 denominations and as many states met to learn current farm trends, government farm policy and programs of farm organizations. They heard government spokesmen from both major parties, representatives of general and cooperative farm organizations, and Congressional committees.

For discussion in local communities, the department of the church and economic life has available study materials, aids in program planning, and the assistance of an agricultural specialist to aid rural church groups, councils of churches and of church women in planning and conducting forums and workshops.

Mr. Philip W. Van Vlack, associated with the department under a grant from the Ford Fund for Adult Education, will serve as resource and discussion leader for the new program.

A Methodist layman, Mr. Van Vlack in the years before World War II was operating a 228 acre beef-corn-hog farm in Cass County, Iowa — one of the youngest farm managers in the county at that time.

After war-time service in the Navy he went on to complete bachelor's and master's degrees in agricultural economics at Iowa State College, and then worked with the college and the U. S. Department of Agriculture's Bureau of Agricultural Economics, in charge of a 15-state land price survey in the Midwest. Later he was assistant professor of agricultural economics at South Dakota State College.

He believes that the current discussion program on "The Churches and Agricultural Policy" should "give frank recognition both to economic facts and to the ethical realities of the Christian faith, considering 'what should be' alongside 'what is.'"

The Center Moriches Story

By AUSTIN H. ARMITSTEAD

COOPERATION is catching. Once tried, it beckons you to try again — like taking a second plunge when the swimming season opens and you find the water unexpectedly and delightfully warm.

Forming a council of churches in the rural Moriches Bay area of Long Island — 80 miles east of New York City — was a bit like that second plunge.

The first was an inter-church celebration of United Nations Day, back in the fall of 1952. It came about in this way.

To begin with, there was the continuing interest and enthusiasm of a local world peace committee, formed under the leadership of my immediate predecesssor in the Center Moriches Methodist Church, Rev. John S. Wood.

How to infect others with this enthusiasm and make the annual UN observance an affair of our entire religious community was the question before us.

A meeting was held, and the committee members pooled their ideas of an attractive program.

Next day invitations went out to the seven Protestant churches, the Roman Catholic Church and the Jewish Center in the three Bay area communities. Would each enlist at least two interested members to attend a community-based meeting on plans?

Much to our relief — for we did entertain doubts — they would and did. (The Roman Catholic Church, while expressing interest, could not participate.)

It was the first time within memory that people of the area had met together to plan a community-wide religious program. And much to their delight, the seven Protestant ministers found themselves outnumbered more than three to one by parishioners. Clearly this would not be just another minister-dominated event.

It was exhilarating to watch the flames from this small fire spread. Leadership cropped up in the most unexpected places while the meeting progressed. Committees were formed — on program, publicity, decorations, refreshments, transportation. An invitation committee was charged with locating foreign students in New York area seminaries and inviting them to spend the weekend as guests in village homes after they participated in the Friday evening program.

In the days that followed every group carried out its responsibilities as planned. Cooperation came from all quarters. The local newspaper, the school, the nearest radio station were generous with publicity. Posters appeared. Leaflets were passed around at church schools. Every home in the area — the population is 3,500 — soon learned of the event.

AUSTIN H. ARMITSTEAD

The Rev. Austin H. Armitstead is Methodist minister in Center Moriches, Long Island, N. Y. For five summers and one complete year, during his course and after his graduation from Union Theological Seminary in New York City, he served the migrant program of the National Council's Division of Home Missions. He is currently a member of the National Migrant Committee and is in charge of migrant work in his county.

But how would the community as a whole respond to this first program ever to be sponsored by the members of the churches in cooperation?

Those of us who had done the planning and made the preparations were first to arrive at the Methodist church where the program was to be held. With fifteen minutes to go, we seemed only a handful.

The foreign students were there — six in all: Rev. Ian H. Grimmett from Brisbane, Australia, then studying at Union Theological Seminary; a fellow student at Union, Rev. Sumio Ogata from Nagasaki, Japan, where one of the atomic bombs was dropped in World War II; Rev. Ok Kim of Korea, studying at Drew Seminary. Formosa was represented by Rev. Ching An Yang; the island of Tonga by Rev. John Havea. And, as guest of the Jewish Center, Mr. Shnuel Gottlieb, of Israel, a student at Columbia University graduate school.

Ten minutes later our anxieties were over. The church was filled, and the ushers, members of the youth fellowships, were seating late comers in additional chairs placed in the aisles.

It was a good program, with good talk, fine music and singing. And all remained for the refreshments that followed, foods representative of 18 nations set out on a long buffet table decorated with small United Nations flags.

As we listened to John Havea strumming a mandolin and singing in his native Tongan, or chatted with Ian Grimmett about Australia, we felt an awareness of world community that could only spring from the fellowship of such an occasion.

And we took away with us a new conviction that interchurch cooperation, with fullest lay participation, could be a reality in our community, scattered and rural though it be.

That was in October, 1952. Shortly after Easter, when the ministers were analyzing the impact of the Holy Week services, it was suggested that the chief weakness was the absence of laymen and laywomen. We decided to see whether the laymen were interested, so we called a meeting to consider a council of churches. In addition to the ministers, two or three lay people were present from each church.

Suggestions for cooperative activities came thick and fast — a committee to clear dates of important events, a laymen's group to build up the Holy Week services, a youth group to lead the Easter sunrise service, work for America's dispossessed people, the agricultural migrants, directories for local stores and hotels giving the names of the churches, their locations and times of services.

The women could make the World Day of Prayer one of the outstanding days of the church year; the communities represented could look into the possibilities of a cooperative teacher training school for Sunday school teachers; the daily vacation church schools could be done on an interdenominational basis; the United Nations program could be an annual event and people in the churches could be encouraged to bring in foreign students as guests in their homes and churches throughout the year; publicity for the local papers could be improved by showing the churches the need for improving their public relations; the churches could exchange filmstrips and records, thus ex-

(*Continued on page* 21)

Days of Change for the Church in Asia

By JENNIE M. DOIDGE

Miss Doidge addresses kindergarten teachers in Tokyo area through interpreter.

Miss Jennie M. Doidge, former executive secretary of the Bridgeport (Conn.) Council for Inter-Church Cooperation, last January became associate executive secretary of the Missions Council of the Congregational Christian Churches—her first denminational post after 24 years in interdenominational church life. But before she settled down in her new office in Boston, she spent 12 months on a trip for which she had been saving for years—a trip around the world, in which she saw first-hand the work of the Christian churches in 26 countries.

Here, country by country, are some of her reports on a trip she called "an education which brought both understanding and inspiration for the future."

BURMA:

Rev. G. P. Charles was delayed in keeping our appointment in Rangoon by an "emergency"—not an uncommon state of affairs for a church council secretary anywhere in the world, but the reason here was local. A letter had come to him from the Burmese Buddhist community asking for an explanation. The Rangoon press had reported a British visitor, who represented a Christian movement, as having said in a public meeting in India, "The Hindu, and the followers of Buddha or Confucius have failed to bring peace. . . . We will bring it to the world." Would the council secretary get the facts of the speech and report back with an explanation? This request was a priority, a part of his job. Employed full time as pastor of St. Gabriel's Church of India in Burma, which was started as a mission church and is now self-supporting. Mr. Charles gives two-thirds of his time to the Burma Christian Council. Being a citizen of India domiciled in Burma, he holds his pastoral relationship in the Church of South India.

American Baptist work is strong in Burma, but two Church of England mission societies, English and American Methodists, Jehovah's Witnesses, Seventh Day Adventists, a remnant of the Scotch Presbyterian Church (not a mission), American and German Lutherans, independent missionaries like the Morse family, Indian pastors doing work among the Indian residents, and the Salvation Army are all part of Protestant church life in Burma. There are also Roman Catholic missionaries at work from France, Eire, England and Italy.

After being part of the National Christian Council of India for 30 years, the Burma Christian Council became independent in 1948 when Burma gained independence from Great Britain. The council program is not unlike that in a Western city, state or nation. Committees on Evangelism, Christian Education (in schools), Religious Education, the Christian Home, Institutes, Special Programs, Audio-Visuals, and Radio Broadcasting all have a familiar sound. The public relations committee, unlike similar committees in the West, serves as a liaison between the government and the Christian Church and works quietly and effectively at points of friction. The recent revival of Buddhism is a real revival—not anti-Christian, but an attempt to change a dying faith to a living one. As a public official said—"Christians be better Christians, Buddhists better Buddhists, Muslims better Muslims."

The Methodist Church at Bareilly, India, (rear) gave land for Gandhi memorial.

HAWAII:

Asian countries—six of them newly independent since 1945, India, Ceylon, Pakistan, Burma, the Philippines and Indonesia, all touched by the turmoil of war—are fast developing ways of cooperation best suited to each nation's life. Two countries, Hawaii and the Fiji Islands, present a different face. Hawaii, a part of the United States, as the Hawaiians are quick to remind you, strives to build an indigenous council of churches on a foundation of denominations similar to those on the mainland, but with language congregations within the denominations. Chinese, Portuguese, Koreans, Japanese, Filipinos and Samoans have come in waves of immigration since the first missionary went to the Hawaiians in 1820. One woman of Chinese background who is an Episcopalian said, "We seem to think that we can only get to heaven in the language of our fathers." Protestants in Hawaii number about 35,000, or one in 20, while there are from 80,000 to 100,000 Buddhists. There are many churches as well as a great opportunity for missions. Cooperative effort, which began in the late 1920s, centered around public school time for religious education. Today, a chaplaincy to hospitals, community meetings of a mass nature and the slow but steady task of seeking unity are paramount.

THE FIJI ISLANDS:

The Fijians in the South Pacific are outnumbered on their islands by Indians, most of whom are non-Christian, but 87 per cent of the Fijians are Protestant and 12 per cent Roman Catholic. Here the sense of Christian unity is strong in the ways of the spirit. The Protestant population is Methodist—a result of early English Wesleyan mission work begun in 1835 and carried on since 1860 by the Australian and New Zealand Methodist Church.

When the son of the chaplain of the Fijian armed forces in Malaya died,

Crowd at St. Thomas Day service in connection with Christian Youth Conference.

more than 800 people attended the early prayer service for the young man's mother and brother. At the evening service, the victorious Fijian football team just returning from Australia and New Zealand was welcomed. Later, in the countries "down under," I heard that the Fijian football team had been their best evangelists. When the members of the team were asked to appear on the Australian or New Zealand radio,

(*Continued on page* 14)

Days of Change —(*Continued from page* 13)

they accepted, with the understanding that they could sing. Then they sang the hymns of the Christian Church. Nothing in their schedule was allowed to interfere with attending church on Sunday.

NEW ZEALAND AND AUSTRALIA:

The changing times which the Christian Church throughout Asia faces are nowhere more apparent than in New Zealand and Australia. There each denomination must face up to the nationwide home missions task and take forward steps with other denominations. While the Church of England claims most adherents in both countries, Presbyterians, Methodists and Roman Catholics have considerable strength. In New Zealand the Missions Office and the office of the Council of Churches have their work, headed by one man, Rev. William McNaughton. A teacher-training program was under way in both countries and in Christ-church, N. Z., more than 900 of the 1,000 church school teachers registered for the seven weeks' series of institutes. The Australian Council of Churches is pioneering in helping its member communions to think on a national basis instead of in provincial terms, and strong emphasis is being placed on youth work. Both countries are facing new church groups as immigration from Europe brings Lutheran and Orthodox church members to their shores.

JAPAN AND THAILAND:

Cooperation in countries like Japan and Thailand where the Christian community is small – half of one per cent in Japan and some 10,000 Christians in a population nearing 20 millions in Thailand – poses its own problems. But achievements match the problems. Some 80,000 children three to five years of age are enrolled in the Christian kindergartens of Japan. The teachers whom I met in several cities are a devoted group, quite capable of carrying on their heritage. The National Christian Council of Japan– started in 1923, disbanded in 1941 and re-activated in 1948 – is a fellowship in which the Church of Christ in Japan, Episcopalians, Lutherans, Southern Baptists, YMCA, YWCA, WCTU, Christian Education Association and Council of Christian Education hammer out steps toward further united efforts. Committees on Christian literature, curriculum, teacher training, Sunday school hymnal, are at work. Japan's strong drive for education must be met with Christian literature to be read. The National Kindergarten Association is putting its strength behind the creating of children's books of prayers, stories and Christmas material.

The same need for reading material was present in Thailand. Careful translations into Thai of suitable material that had been prepared in English were under way. The books carried a few colored pictures and were printed in better format than the secular books. As one leader in Christian education said, "This book will go where a missionary may never enter."

INDIA AND MALAYA:

In times of emergency when it could work unitedly the Christian Church has written bright chapters. It was such an occasion when, under the National Christian Council, the churches of India came to the assistance of refugees at the time of the partition of India and Pakistan. A similar chapter is being written by the Malayan Christian Council, founded in 1948, which was born in the minds of three men during their imprisonment in World War II. Soon after its organization, the council was faced with the challenge of more than 400 "new" villages. These villages, in which half a million Chinese had been forced by the government to live because of the emergency, presented an opportunity for Christian young people, men, women and pastors, to bring the message of Jesus Christ in love and understanding. One remote village which I visited had Christian teachers in the school, two missionary recreation leaders who came twice a week to work with the children, and a pastor. The evening I was there there was real excitement among the children, who were to see their first movie – a Christian story.

The movement toward unity in the Christian Church in Asia is growing – the United Church of Christ in Japan, the United Church of Christ in the Philippines and the Church of South India. The shackles of Western denominationalism are being loosened – in teaching, healing and preaching and in the training of Christian teachers and ministers – union training centers are numerous. This point of view was put into words by a Christian educator in South India: "My father's people were brought to Christ by a U. S. A. Congregational missionary, my mother's people by a German missionary by the name of Schwartz employed by the Church of England. When the Church of England decided to do mission work in India they took over Schwartz's work. That grandfather went to sleep a Lutheran and woke up an Anglican. My family became Christian not because of a bishop or a denominational group but because of the Lord Jesus. When you think of the difference between a man who worships the Lord Jesus and a man who seriously worships a cow, then the differences between Anglicans, Congregationalists, Baptists, Methodists and Presbyterians are minor indeed."

College Convocation at Denison in June

Christian colleges of the United States affiliated with two score Protestant denominations will study themselves and their place in the country's development June 20-24 at Denison University, Granville, Ohio.

The 450 church-related colleges will be asked to send their president and delegates representing faculty, students, trustees and religious leaders.

Dr. Raymond F. McLain, general director of the National Council's Commission on Christian Higher Education, who announced the forthcoming convocation, explained that "the Christian college student needs to understand his vital place on his campus and its relationship to his life after college. Likewise, the colleges and their faculties need to understand the role of the Christian college and the Christian teacher in the community, in the nation, and in the world."

Among the aspects to be considered in their relation to Christian education will be scientific developments, business, industry and labor, and government. How to prepare, while in college, "for a life-time of continuing study and intellectual responsibility" will be a special student project at the gathering.

Plans call for eight general sessions, 40 seminar sessions, and a research-study project.

Officers will be:

General Chairman: Rev. John O. Gross, Nashville, Tenn., executive secretary, Division of Educational Institutions, The Methodist Church

Seminar Chairman: Rev. Harlie L. Smith, Indianapolis, president, Board of Education, Disciples of Christ

Section Chairman: Rev. Hunter B. Blakely, Richmond, Va., secretary, Division of Higher Education, Presbyterian Church in the U. S.

Arrangements Chairman: Rev. Ronald V. Wells, New York City, assistant executive secretary, Board of Education and Publications, American Baptist Publication Society

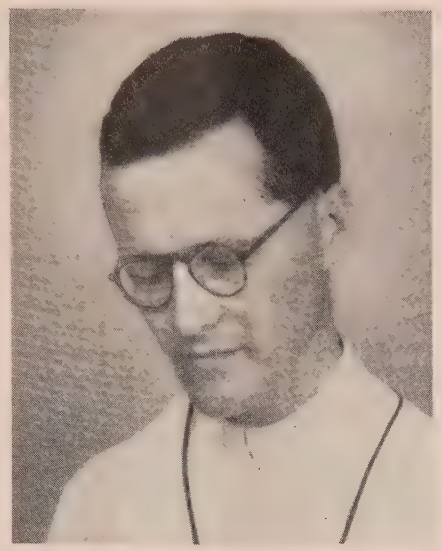
General Director: Dr. Raymond F. McLain, New York, general director, Commission on Christian Higher Education, National Council of Churches.

A Presbyterian Bishop

A UNIQUE person is Lesslie Newbigin—an English-Scottish-Presbyterian South-Indian Bishop, a missionary, a scholar, a writer of profound distinction, and a leader in the ecumenical movement.

As a missionary, Lesslie Newbigin spends much of his time with the poor, for he seeks to identify himself with those who are struggling out of poverty, injustice and ignorance. When the poor find their wells dry, he tries to help them get water. When a farmer is hurt, he goes to serve him. He says, "Surely, it is of immense significance that the church has become rooted here, and among the lowest strata in society." He knows the ultimate problem is not poverty, but the sinful causes of family disruption, exploitation, suffering, and premature death.

Lesslie Newbigin is an evangelist, going out to men wherever they may be found to confront them with Christ. The ability to see clearly an essential goal, initiative to start toward it, enthusiasm to arouse cooperation in others, and a fighting spirit to win through to victory are qualities he possesses in abundant measure.



LESSLIE NEWBIGIN

Thoroughly in accord with the movement for a united Christian community, he worked to promote the effort which resulted in the united Church of South India. Bishop of Madura and Ramnad has been his title since the new church elected him to a post no Presbyterian would expect to enter. In 1948 he was a delegate to the World Assembly in Amsterdam. Currently he is chairman of the World Council's Commission on Faith and Order.

He is an Englishman, born in Newcastle-upon-Tyne. He went up to Cambridge in due time, and interrupted his college work to serve for three years as Scottish secretary of the Student Christian Movement. Outstanding ability as a speaker and musician made him a great success in this post.

He went to India in 1936 as a missionary under the Church of Scotland, after taking his theological training at Westminster College, Cambridge. He was stationed at Chingleput, then at Conjeeveram, a great center of Hinduism, where he was able to take part in many forms of missionary activity.

In his book, *The Household of God,* (published by Friendship Press) Lesslie Newbigin describes the nature of the church as he has come to understand it from his varied and deep spiritual experience. He assesses the vital relationship between the Protestant, Catholic, and Pentecostal traditions, and shows how these three traditions form one Household.

Shoppers

(*Continued from page* 3)

selves some questions about the attitudes they are giving their children about money:

"Do I try to get something for nothing?"

"Does money symbolize power and success to me? Do I try to use it as a weapon at home or in organizations I belong to?"

"Do I resent money paid for taxes? —and, if I do, does this make for a responsible attitude toward government?"

Finally, the church women will take up the question of how they can most effectively play their part as economic citizens.

At the United Church Women's Sixth National Assembly last October, the women put themselves on record in favor of freer world trade, technical assistance for overseas areas without military strings attached to aid programs; distribution of U. S. surplus food to the hungry in other nations.

In preparation for the May observance, the women will start asking themselves how they, as citiezns, believe these aims can be achieved.

Some of the questions on which they will do some serious thinking are whether it is ethical to restrict production of food; whether price supports and surpluses are valid; how tariff barriers can be lowered so that friendly nations can sell more goods to the U. S. and, in turn, be able to buy more goods from U. S. producers.

Questions and background material for the women's study project are contained in a specially-prepared booklet, "The Christian Woman's Trusteeship," prepared through the cooperative efforts of Mrs. Milner; Dr. F. Ernest Johnson, head of the study committee on ethics and economics for the National Council of Churches; Dr. J. Oscar Lee, executive director of the National Council's Department of Racial and Cultural Relations; Mrs. Leon W. Ellis, of Syracuse, N. Y., chairman of the United Church Women's Christian Social Relations Department; Mrs. David Jones, wife of the president of Bennett College in North Carolina, chairman of the Family Life Committee; Mrs. George Martin, of Summit, N. J., chairman of the children and youth committee for the Christian Social Relations Department; Mrs. Ralph Holland, of Indianapolis, chairman of the department's Committee on Economic Life and Industrial Relations; and Mrs. Frederick Weertz, wife of a Lutheran pastor in Des Moines, Iowa and chairman of the Race and Cultural Relations Committee.

Stressing the importance of women's concern about economic life, Mrs. Milner wrote in a letter to state and local councils of church women:

"Increasingly today women are gaining positions of responsibility. Those whose energy, ability or just plain hard work have brought them success, must regard their success as a trust. A steward remembers that she possesses nothing, but holds all that she has in trust, and is responsible to God for the way she gets and the way she uses her possessions."

"Every woman's ability to do something which contributes to the needs of others is a divine gift. Every woman who accepts this trusteeship must look for increased opportunities for service," the Atlanta church leader wrote.

"Let us examine the real economic needs and the injustices to some people in our community," she added. "What Christian principles can we put into operation which will meet these needs and correct these injustices?"

Council Personalities

For over thirty years, *Leonard W. Mayo,* chairman of the Council's Department of Social Welfare, has served in the fields of education and rehabilitation. Referring to the Department he has headed since January, 1953, as "a bridge between the Protestant churches and the social welfare agencies," he is enthusiastic in declaring that the "combination of church leadership with the methods and personnel of the social work profession represents a potential service to society, the benefits of which cannot be overestimated."

MAYO

The grandson of the late Rev. John Dewey, pioneer New York City social worker, Dr. Mayo was born at the Berkshire Industrial Farm, Canaan, N. Y., where his father served as superintendent for a number of years. A graduate of Colby College, Waterville, Me., he continued his education at N.Y.U. and the New York School of Social Work. In 1942 Colby awarded him the honorary degree of Doctor of Social Sciences.

Keenly interested in both physical and mental rehabilitation, Dr. Mayo has related his career to both areas. A former faculty member of the New York School of Social Work, in 1941 Dr. Mayo became the Dean of the School of Applied Social Sciences of Western Reserve University in Cleveland, O., and in 1947, a vice-president of the University.

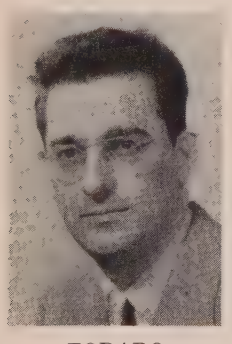
Formerly personnel director of the Emergency Work Bureau and assistant director of the Welfare Council of New York City, while in Cleveland Dr. Mayo held city and state civic posts including the vice-chairmanship of the governor's commission on mental hospitals.

A vice-president of the Child Welfare League of America and a former president, Dr. Mayo recently completed four years as chairman of the Executive Committee for the Midcentury White House Conference on Children and Youth.

Currently director of the Association for the Aid of Crippled Children, Dr. Mayo is also chairman of the Commission on Chronic Illness, a member of the Advisory Committee to the International Society for the Welfare of Cripples, and a member of the boards of Community Chests and Councils and the National Social Welfare Assembly. During 1953, as a member of the Rusk Mission for Rehabilitation, Dr. Mayo made two tours of Korea.

Dr. and Mrs. Mayo live in Westport, Conn., where they are active members of their church.

Coming to the National Council after eight years' experience in the field of commercial art, *Mr. Charles Todaro,* art director of the Central Department of Publication and Distribution, is very much interested in a vigorous, contemporary presentation of Christianity's message.



TODARO

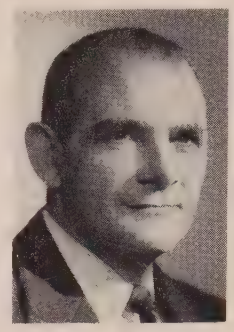
"The Church should re-evaluate its methods of approach," the new art director feels, "in the same manner that economists and statesmen are developing new techniques to cope with today's national and international problems." Mr. Todaro finds this idea interestingly and honestly discussed in the Dec. 5, 1953 issue of *Information Service.*

A native New Yorker, Mr. Todaro studied for four years at Pratt Institute before joining the Army Air Corps in 1942. After three years of military service, he began his civilian career with Koodin-Laplow Associates, package designers; in 1947 he became a staff artist in the Circulation-Promotion Department of *Time* magazine, leaving three years later to join the Corydon M. Johnson Co., a Long Island offset printing house and advertising agency where he worked in planning, layout, art and production. In 1952 he became editorial art production manager of *Everywoman's Magazine.*

While stationed in Colorado during the war, Mr. Todaro met and married a former Nebraskan who had recently graduated from Denver's Presbyterian Hospital School of Nursing. Today they live in Bayside, Long Island, with Vicki Ann, 7, and Dale Allan, 2—"A veritable United Nations family," he reports, "of Swedish-German and Italian-German-French ancestry." All are members of the Bayside Colonial (Reformed) Church.

Mr. Todaro and his wife are ardent hobbyists; together they're Hi-Fi enthusiasts; individually, she's a zealous gardener, and he, working for both pleasure and home repair, an avid wood shopsmith.

Dr. Eugene Carson Blake, Chairman of the National Council's Washington Office Committee, has brought to that office an active interest in Protestant cooperation, both national and international.



BLAKE

A zealous advocate of American Protestant unity, Dr. Blake has been influential in the work of the National Council. Sounding a prophetic call for the end of religious competition, he was the preacher at the closing service of consecration at the Council's constituting convention in Cleveland in 1950. At the second meeting of the National Council in Denver, 1952, he was a member of the committee which prepared the message to the Christian people of America.

Concerned also with the movement for world-wide church cooperation, Dr. Blake was an accredited delegate from the Presbyterian Church in the U.S.A. to the 1948 meeting at Amsterdam which established the World Council of Churches. In 1952 he attended the Third World Conference on Faith and Order sponsored by the World Council of Churches at Lund, Sweden. In behalf of the 1952 "One Great Hour of Sharing," Dr. Blake made a round-the-world journey, surveying relief needs.

After serving his own denomination both as pastor and national leader, Dr. Blake was elected in 1951 to its highest executive office — that of Stated Clerk of the General Assembly of the Presbyterian Church in the U.S.A. Prior to that he had served since 1940 as pastor of the Pasadena Presbyterian Church, Pasadena, Cal. From 1932 to 1935 Dr. Blake was assistant pastor at St. Nicholas Collegiate Church, New York City, and from 1935 to 1940, pastor of First Presbyterian Church, Albany, N. Y.

Dr. Blake takes special interest in the field of Christian education, having served for several years as chairman of the Counseling Committee of the Division of Education in Home, Church and Community of the Board of Christian Education of the Presbyterian Church.

A native of St. Louis, Mo., Dr. Blake was graduated with honors in philosophy from Princeton University in 1928 and, in 1932, from Princeton Theological Seminary. In 1941, Occidental College, Los Angeles, Calif., awarded him the degree of Doctor of Divinity.

Outlook

Public Education and Religion

WHAT does Protestantism want and expect of the public schools?

To begin with, we believe in public schools. The consensus was officially expressed by the General Board of the National Council of Churches in the committee report heard May 20, 1953.

From the Board of Education of the Methodist Church in 1953 came this statement:

"As a policy . . . we reaffirm the belief of The Methodist Church in the public school system and call upon its members to support the public schools of their communities through active participation in increasing budgets and securing the best possible teachers, facilities, and curriculum, and to let the public school officials know they are being given this strong support."

How shall such statements of policy be worked out? Whose is the responsibility in the local church to see that church members are informed of the needs of local public schools? The minister? The board of education? The committee on Christian social action? Whose is the responsibility at the state level? Through what committees of synod, convention, conference? Whose is the responsibility at the national denominational level? Our present organization poorly implements our stated policy; everybody's business is nobody's business. The new Department of Religion and Public Education of the National Council of Churches has a job to do in calling the attention of the agencies of the member communions to a definition of functions.

The churches note with appreciation the interest of authorities in public education in what can be done. The continuing interest of the profession is illustrated by the discussion group at the recent convention of the American Association of School Administrators on the theme, "How Far Can Schools Go in Teaching Moral and Spiritual Values Without Violating the Principle of Religious Freedom?" sponsored jointly by the A.A.S.A. and the N.E.A. Department of Classroom Teachers. At the A.A.S.A. convention, the newly elected president told one group, "We do not accept the theory that our schools are godless. We do not accept that for our teachers, for our children, or for ourselves. We uphold the right of a person to believe in his own religion and to carry out what he believes."

This is the voice of the man who heads the Committee on Religion and Public Education named by the Division of Christian Education at its Cincinnati meeting. The committee under his leadership will plan the activities of the staff of the new Department of Religion and Public Education of the National Council of Churches.

Protestants agree that the public schools are not "godless." The secular schools do not for the most part teach secularism, but the confusion is to be deplored. Teachers in the public schools are found in the churches in greater proportion than the general population. We believe further that the American system of separation of church and state has been good both for government and religion.

Our belief in the public school is grounded in expectations from the public school. These are well expressed in the resolution of the General Board of the National Council first mentioned, adopted in 1953. We quote:

". . . we believe the public school has a responsibility with respect to the religious foundations of our national culture. It can declare, as the state itself declares, that the nation subsists under the governance of God and that it is not morally autonomous. It can acknowledge, furthermore, that human ethical and moral values have their ground and sanction in God.

"The school can do much in teaching about religion, in adequately affirming that religion has been and is an essential factor in our cultural heritage.

"The school can bear witness to its appreciation of the place of religion by the personal characters of those who teach in its classrooms.

"No impairment of the separation of church and state is involved in the assumption of such responsibilities. Nor is the basic responsibility of the home and church in any way lessened. It is as committed persons gather in churches and as they build homes that the most effective agencies of religious education are made possible. Moreover, as committed persons teach in or administer the public schools, they can exert religious influence by their character and behavior.

"The Committee believes that as the people of our American communities seek to enrich the life of their schools and as they seek to explore the rightful and proper place of religion therein, they will be wise to avoid reliance upon legislative compulsion. Religious testimony and religious exercise especially are significant to the extent that they are free and voluntary."

Billy Graham and Revival Fires

"HE LIT many fires in cold rooms" — these words, carved in marble in the National City Christian Church, Washington, D.C., in memory of a young Christian layman who served Christ with rare enthusiasm, are applicable to Billy Graham who has become a nationally known preacher of the Gospel of Jesus Christ. He has lit and is still lighting many fires of faith in cold hearts, making those hearts glow with a new interest and enthusiasm for Christ.

While Billy Graham is not a member of the staff of the National Council, he is making a definite contribution to evangelism, a cause in which the Council has been and is now deeply interested. Perhaps Billy Graham's greatest assistance to American Christianity is his contribution to the revival of the nation's church membership. He says of himself that he is more of a revivalist than an evangelist. In season and out of season, he emphasizes prayer, the family altar, Bible reading, church attendance, lay evangelism and stewardship. Many, through him, are revived and re-

enlisted in the work of Christ and the fellowship of the churches.

Anyone who hears Billy Graham preach is impressed by his deep sincerity. Almost without exception, those who know him believe he is truly humble, in spite of all the favorable publicity, ardent fan mail and loud applause. He does not criticize the preachers and churches, and no one has ever heard him attack the councils of churches or any other cooperative Christian enterprise.

Not everyone agrees with Billy Graham's theology or with some of his methods, but after all, who is there among us with whom everyone agrees? Is there not room within the Church Universal for all shades of thought and for different methods so long as they build up the church spiritually and numerically? Just before he sailed for London the *Christian Herald* gave a luncheon in New York for him and his associates and after the luncheon he spoke by invitation to the students of Union Theological Seminary for an hour and answered questions for 30 minutes.

For the next three months Billy Graham and his party will be carrying on an evangelistic crusade in London, preaching and working in the same auditorium. Not all the London churches are behind the crusade, but it is reported that 1,800 congregations have enlisted for the duration. On the many committees, helping to direct the revival program, are Members of Parliament, some bishops, leaders in industry, and many others. Billy Graham will be the first nationally known American evangelist since Dwight L. Moody to attempt an evangelistic crusade of such magnitude in London. Many are hoping that this visit will help the British ministers and churches to light anew the fires of Christian faith and hope. Many will watch with interest and prayer.

Heart to Heart

UNEQUALED misery requires new patterns for action. It is the people that matter—the people who have lost their homes, who bear in body and soul the scars which cannot be healed. They may be seen in Jordan, Korea, Indo-China and Germany. These people, by their special fate carry the burden imposed by the trespasses of the whole world. Their needs cry out to the Christians of all nations for succor.

Perhaps this misery has to be particularized in order to be understood by those who have not seen it first hand. The German-American Exchange Program is giving a number of American Christians direct contact with such need. Consider, as an example, a certain cultured German family, consisting of a father and mother, ages 46 and 44 respectively, and four sons, ages 17, 14, 9 and 4 years old. Their emaciated bodies and shattered nerves caused by mass bombing and near-starvation are only partly restored nine years after the war ceased. School teachers report that sustained and concentrated study, for such children, is still impossible. The father, in the late hours of a night of soul-searching said: "Part of my family was lost in World War I and I nearly starved; my wife and children and I starved throughout World War II; two of my brothers were killed; my children were shell-shocked and weakened; and now we must become the battlefield of an impending East-West struggle, in World War III: Why? Why is it that the great German people must suffer so, in one generation? In my lifetime?"

Social welfare has long been of special concern to the German people, who in pre-war days were often pioneers in professional social work. The "Lutheran Inner Mission" and "Evangelical Hilfswerk" are notable examples of social welfare and social action. But the magnitude of the task confronting German church and social welfare agencies is unbounded. The churches and governmental agencies gratefully acknowledge the generous help given by the Christian people of America and the government of the United States in "Germany's darkest hour."

While the worst of the housing misery is over, it is probable that the acute housing need will persist for 15 years. The destruction of buildings in Germany ranged from 25% to 90%. In West-Germany, in spite of 21% of its houses having been destroyed, 10.4 million persons have been re-settled and over 2 million refugees have been absorbed. Only one-fourth of the fifteen and a half million families own their own homes. There are twelve million persons who are "lodgers" (renters of a room or bed) and two million who still are living in cellars and bomb shelters.

The ravages of war are indelibly stamped upon the German family. The director for social welfare for the Federal German Government listed 1.4 million widows, 1½ million children without fathers, and 1.5 million civilians who have completely disappeared. There are four million more women than men between the ages of 18 and 45 years. The bearing of these facts upon the character of the domestic life of the German people is far-reaching. Many cannot look forward to marriage. Tens of thousands of adolescent German youth have never known what it is to have a normal home, a father and mother and the love and security all children crave. The federal and state governments and the church and social agencies together are manfully at work.

The Christian needs to understand some of these elemental facts in order to search out new patterns for action. The pioneering character of the aid given by the Brethren, Friends and Mennonite relief agencies and the magnitude of the Christian charity extended by Church World Service and Lutheran World Relief have established enduring ties of friendship.

The spirit in which aid is given is far more important than the material aid itself. As one mayor explained: "It was by no means only the material aid that was so valuable to us; it was also the spirit which governed your actions that impressed us very deeply."

The Churches of Germany have kept alive the "will to live" in the post war years, and are today the real guarantors of a New Order for the German people, both West and East. The essential principles underlying their work and the obligations American Christians must endeavor to fulfill are the same.

The CHURCHES WORKING TOGETHER

Bridgeport Women Aid Puerto Ricans

Decent housing, better understanding of language and customs, and Christian citizenship are three main points of a program adopted by the Bridgeport, Conn., Council of Church Women to help meet the needs of that city's 6,000 Puerto Rican and other Spanish-speaking newcomers.

Working with the Council for Interchurch Cooperation, the church women have founded the Spanish Evangelical Mission which each Sunday evening sponsors simultaneously a children's Sunday School and adult religious service in Spanish.

Other activities of the group include visiting families, distributing clothing, procuring medical aid, interpreting, counseling, and explaining local legislation.

"We know of few such projects," the council reports, "where so many denominational lines have been crossed for the pooling of our common interests in lending help to a very needy segment of our population. It is a most heartening adventure and seems to be on the way to achieving good results through a better understanding of the American way of life and purpose among these people."

Jewish Groups Honor Churchmen

Two interdenominational leaders at opposite ends of the country were honored last month by Jewish organizations for their work in behalf of interfaith understanding.

Robert C. Buckley, former executive director of the Yonkers Council of Churches, received the 1953 B'nai Brith citation from the Yonkers Lodge and chapter in recognition of "his sustained efforts in promoting Americanism and better understanding among all groups through his untiring work" as leader of the local Protestant group.

The award, first to be made in several years, singled out Mr. Buckley for "his awareness of the principle of freedom of thought, freedom of expression, and devotion to the heritage of true democracy."

Mr. Buckley, a member of the Yonkers Riverside Church, served for four years as executive director of the Yonkers Council of Churches, resigning Dec. 31 to take over his new duties as associate director of the Department of Finance of the National Council of Churches.

Dr. Forrest Weir, executive director of the Church Federation of Los Angeles, was recently honored by Los Angeles' Jewish Community Council for his work in behalf of unity among faiths.

Dr. Weir, who is also general secretary of the Southern California Council of Protestant Churches, received the Hollzer Award presented annually by the L.A.J.C.C. to the local resident "regardless of creed, who best promotes the ideals of interfaith unity and understanding."

Tacoma Council's Service Center Popular with Armed Forces

Over 5,000 service men and women a month are now visiting the Tacoma, Wash., Servicemen's Center sponsored by the local council of churches, according to a report recently issued by Rev. Gilbert B. Christian, director. Strategically located near Fort Lewis, McChord Field and Tacoma Naval Station, the center offers a program of bowling and other indoor sports, Saturday night parties, Sunday breakfasts, holiday meals, sightseeing trips and free rides to Sunday church services which last year attracted some 48,478 members of the armed forces.

Hailing the work of the council's center, the Tacoma *Sunday News Tribune and Sunday Ledger* has editorialized: "Tacoma churches are not doing all that could and should be done in the new obligation to service men and yet qualified observers declare that no other city has taken through its churches such an advanced and thorough-going position as is to be found here. We in Tacoma have many grave faults but the church-service men relationship is a shining example of what should be done and a rare exception to what is being generally left undone."

Historical Pageant Presents 300 Years of Brooklyn Protestantism

Three hundred years of Protestant church history in Brooklyn were recently dramatized before an audience of 3,000 persons. A cast of over 300 characters and chorus of 50 voices were recruited from the membership of Brooklyn churches to present a twelve-episode pageant, "This City Under God."

The pageant covered the main phases of Brooklyn's Protestant history, from Gov. Peter Stuyvesant's granting permission to Dutch settlers for the founding of their first church, through the Quaker heresy, Revolution, Anti-Slavery movement, immigration, first World War, and the interfaith and interdenominational movements.

Detroit Prays for Oppressed

More than 600 congregations of 24 denominations in Detroit churches recently joined in a special prayer for those suffering persecution behind the Iron Curtain. Sponsored by the Detroit Council of Churches, a Day of Prayer was called by a committee of Detroit ministers who serve congregations of European backgrounds. Regarding communism as a spiritual force bent upon the destruction of all religious groups, the committee selected a special prayer composed by Rev. Paul Nagy, pastor of Detroit's Free Magyar Reformed church. It reads, in part: "Eternal God . . . Father of all nations . . . sole ruler over the hearts of men . . . We, Thy free children of a free land, beseech Thee to pour out Thy Spirit upon all nations, especially upon our brethren who are oppressed behind the Iron Curtain . . . help them by Thy Holy Spirit to find peace in Thee . . . Make us aware of our Christian duty towards all who suffer oppression . . . Grant that we never forget them and that we continue to assist them in every possible way . . . In the name of our compassionate Christ, we ask this. Amen."

New Haven Plans P.R. Award

The first annual New Haven Council of Churches Award for Outstanding Public Relations for Religion will be presented at the Council's annual meeting in May, the Council recently announced.

Designed to increase interest in the "necessity for good public relations for the churches, their membership and program, as well as for the wider ministry of denominational and interdenominational organization," the award is also intended to spur the development of techniques used by religion for reaching the public through the media of mass communication.

Eligible for the award are newspaper, radio or television, advertising or public relations personnel, as well as laymen or clergy who have done a "particularly outstanding job in demonstrating the value of sound public relations for religion."

The Christian Teaching Task

(*Continued from page* 5)

Support of the public school program was also called for by Dr. John L. Goodlad of Emory University, Ga., who said churches and parishioners "must support attempts to get adequate classroom space," suggested, too, that some churches might offer the use of church classrooms that are empty during the week to meet emergency conditions. Dean Myron T. Hopper of the College of the Bible, Lexington, Ky., said further that the Sunday school teacher may have to substitute as a "part-time parent" for youngsters whose parents work full time outside the home.

Stating that released-time religious education programs had been growing steadily in strength and numbers in recent years, Dr. Erwin L. Shaver, executive director of weekday religious education for the National Council, said that one of the hopes of the future was the provision of special church-school buildings near public schools, where weekday religious training could be conducted on a five-days-a-week basis. Nearly a third of the unaffiliated children are led to a house of prayer through the program, he said.

Needs in Colleges

Speaking on needs in colleges, Dr. William W. Biddle, director of community dynamics at Earlham College, challenged the church and the college to provide leadership for a dynamic community. He said that colleges, in breaking away from religious affiliations, gained freedom from narrow sectarianism, but lost focus and purpose, which tended to turn education into a mere accumulation of facts and skills. He called for a "rediscovery of spiritual directions" for present-day needs.

Seemingly in answer to this, the Commission on Christian Higher Education issued a call for the First Quadrennial Convocation of Christian Colleges, to be held at Danison University, Granville, O., June 20-24. Dr. Raymond F. McLain, general director of the Commission and of the convocation, said, "A new overall strategy for the Christian college, in view of recent and continuing new developments in every phase of American life, is called for, and we hope at Denison to come up with some answers to problems that are perplexing us today. Scientific developments, business, industry, labor and government will be considered in their relation to Christian education.

Young Americans in international work camps abroad — helping reconstruct communities devastated by war or natural catastrophe, improving refugee centers, building church conference grounds — are creating an important reservoir of good will toward the U. S., Miss Jean Fraser, director of the youth department of the World Council of Churches in Geneva, Switzerland, reported. Hand in hand with this, Rev. A. Wilson Cheek, executive secretary of the United Christian Youth Movement, said that funds from denominational and interdenominational youth groups have been quietly producing a youth aid program and help for church youth organizations in Asia, Europe and Africa.

Churches should encourage families to attend Sunday services together instead of secluding the youngsters in a separate program. This was the opinion of Dr. Lee J. Gable of Lancaster, Pa., who added, "It might even be a good idea to redesign church services so the youngsters will get more out of them."

Looking at adults, Miss Virginia Stafford of Nashville, Tenn., said that over 50 per cent of all women over 65 are widowed, that if churches don't give their older women members opportunity for companionship with men their own age, the women may spend the rest of their lives secluded with other women. "Church-sponsored club rooms," she said, "may be the answer." They not only provide companionship, but are also an outlet for unused executive ability."

Laymen Important

The importance of laymen in the total church program was emphasized by Dr. Ira C. Sassaman, general secretary of the Pennsylvania State Council of Christian Education. "Laymen set goals and policies, and no program can be effective without them," he said. "Too often the finance committee is considered the only proper place for them. Eyes of laymen can see needs which no minister or director of religious education can discover."

Dr. A. L. Roberts of the Commission on General Christian Education also called attention to the problem of the mobile population in this country and the gradually-being-discovered fact that when people move they do not follow denominational lines as they once did. "This calls for even greater stress on ecumenical cooperation in more of our activities," he said.

Dr. Harold Ehrensperger of Boston University School of Theology said that helping India provide education for her illiterate millions could well be "the most significant contribution" in fighting the influence of Communism there.

RSVB in Great Demand

The acceptance and use of the Revised Standard Version of the Bible are reflected in current publishers' sales figures, Dr. Luther A. Weigle, dean emeritus of Yale Divinity School, said. He announced that sales of the various RSV editions had reached 2,647,000 since the original edition came off the press 17 months ago, far beyond the most optimistic expectations. In addition to this, he said that sales of the Revised Standard Version of the New Testament, which appeared in 1947, have passed 2,500,000.

Breaking down the figures, he said that sales for the Illustrated Edition, which came out five weeks ago, had reached 222,000, while advance sales for the Pulpit Bible, due to be published March 1, had already passed the 2,000 mark.

"It is fortunate that at a time when people so desperately need the Word of God, we are securing revisions of translations which make that Word understandable and clear to people generally," he declared. "Democracy depends on faith in God," he pointed out, "therefore we do not want the Word of God to be the prerogative of a specially trained class of people. We want all to understand it."

As a sequel to the discussions on religion and public education, Dr. Jordan L. Larson, newly elected chairman of that new department, met in Atlantic City, N. J., February 14 with a group of school and religious leaders to secure their opinion as to what part the Protestant churches as a unit should play in the development of a sound relationship between the church and the public schools.

"We do not accept the theory that the schools are godless," Dr. Larson said. "We uphold the right of a person to believe in his own religion and to carry out what he believes." He declared that religion had played a great part in the history of the nation and that "we hold most zealously the local control of public education," and "whenever it is appropriate, we should feel free to recognize the importance of religion."

Dr. Rolfe L. Hunt, director of the new department, said that "we are set up as an information service and it may be some time before our interests are completely defined."

Building Faith

(*Continued from page 7*)

)o, and during these times the young-ers gather around the piano evenings nd sing. Often the pianist is Chaplain Cox.

Eagerly the children make religious rticles for the worship services. One, stained glass "window" was made out f cellophane pieces and fastened to a egular window. Said Mr. Cox:

"We hope, by keeping them in touch rith religion, to be able to help them ormulate an enduring philosophy of fe—and to help them make a real ontribution to their own church when ney go back home."

Handicapped as they are, many have ecome fine Sunday School teachers in neir home churches after leaving the hool.

Last stop on this partial odyssey of deration work in Chicago was at Fos-r Park Baptist Church to view a "re-ased time religious class" in action.

The youngsters trooped in and Bibles ere passed around. The children ought leaves, seeds, a host of other ture items.

"The children are learning now about od's natural laws," said Mrs. O. G. ndstrom, one of the federation's area rectors of church schools. "They learn at God is orderly, and because He has de laws they can trust Him."

Dr. Hughbert H. Landrum, executive retary of the federation's Department Christian Education, coordinates the ased-time classes for the member rches.

"We have about 100 churches with released-time classes," he stated. nd the number of these weekday ch schools is going up."

The federation certifies chaplains in y institutions, not just near Chi-o, but as far down state as Peoria.

Deer, who directs the institutional stry program, said:

The support is provided in many nces by the federation, but some-es by the Council of Church Wo-, the Protestant Women's Protec-te, and some denominational bodies.

When asked about other work of the eration, Dr. John W. Harms, execu-vice-president, said:

It would be easier if I just gave you st of our departments."

These, I found, covered not only Min-in Institutions, Christian Educa-and Social Service, but also Church elopment and Comity, Evangelism, io and Television, and Citizenship cation and Action.

The tour, it turned out, was just a er.

"— We Intend to Stay Together."

Next August the second assembly of the World Council of Churches will summon the leaders of 150 churches from 45 nations of the world to Northwestern University's campus at Evanston, Ill. It will be the most important religious gathering in the United States in this generation!

DR. LEIPER

The National Council Outlook is planning a series of three articles to inform its readers about this epochal event in the history of the ecumenical movement. The initial article "The First Six Years" will appear in the April issue. It will be written by one of the best informed leaders of the ecumenical movement, Dr. Henry Smith Leiper, until two years ago an associate general secretary of the World Council of Churches.

In the historic first assembly in Amsterdam, Holland, in 1948 the churches declared "we have come together; we intend to stay together." Dr. Leiper will appraise the first six years of their being together in the light of the hopes and aspirations of the churches to which Amsterdam was the fulfillment of many years of planning.

Other articles will appear in May and June.

Tell your friends so they may subscribe to the Outlook. Orders for extra copies will be filled promptly. Twenty-five cents postage prepaid.

OUR COVER

The Outlook's cover this month is a reminder to our readers of the annual appeal to their concern for distressed people overseas. It is the time for One Great Hour of Sharing. On March 28 the major Protestant and Eastern Orthodox Churches will be asked for $8,000,000 for relief and reconstruction programs in Korea, Germany and Austria, Yugoslavia, India, Pakistan and the Near East.

The "poster boy" for the 1954 One Great Hour of Sharing campaign is a tiny waif at Chongju, Korea, set beside a fire to keep warm, smacking his lips over bread and jam fed to him by G.I.'s. The picture is an International News Photo.

Laymen Plan Great Meeting

The first National Convention of Christian Laymen will be held next February under the auspices of the National Council's General Department of United Church Men. The dates will be February 25-27, 1955, and the place Cincinnati, Ohio.

The convention will be a cooperative undertaking of the men's work bodies of the various denominations within the National Council of Churches. The brotherhood organizations of the Southern Baptist and the Evangelical Lutherand Churches and certain others not yet within the National Council are looking forward to participating.

Those who are planning the convention are thinking in terms of an attendance of 15,000 and believe it may prove to be the greatest mobilization of Christian laymen this country has ever seen.

Center Moriches

(*Continued from page 12*)

panding their visual aid resources, and a religious census could be taken in the area.

As you can see, there were more than enough things to talk about. One woman who said she couldn't stay more than an hour because of a social event at the school, summed up the attitudes of the laymen and laywomen present when she declared, "I would have left, but this was more *important*." Everyone went away with many new ideas and a great deal of enthusiasm.

You may ask, "Has the enthusiasm been lost by now?" My answer is definitely, "No." The committee planning dates for the community found itself being consulted by the Boy Scouts and other groups so their dates wouldn't conflict with church dates. Some of the ministers worked part time in a nearby migrant camp and have made plans for an expanded program next year. A religious census of the entire area was carried out by 80 people who went from door to door throughout Manorville, Center Moriches, East Moriches, Remsenburg, Mastic, Moriches and Mastic Beach. They asked about church affiliations and preferences and, upon leaving, presented a printed directory giving the names, addresses, ministers and times of services for all churches, Protestant, Roman Catholic and Jewish.

The area's population is less than 5,000 year-round residents and people say, "You can't do anything in a rural area." We in the Moriches Bay Area of Long Island believe that churches can cooperate in many projects and that the formation of a council of churches is the answer.

BOOKS

The Kingdom of God

By JOHN BRIGHT, Abingdon-Cokesbury, Nashville, Tenn., $3.50.

This winner of the Abingdon-Cokesbury Award is a superlative example of Biblical interpretation. The author, who is professor of Old Testament at Union Theological Seminary in Richmond, Va., shows that there is a unifying and continuous theme which draws the diverse parts of the Scriptures together into a complete whole. That theme is the Kingdom of God. To grasp what is meant by it, Professor Bright assures us, is to get to the heart of the Bible's message in its total meaning.

Dr. Bright sets the entire sweep of Biblical history in a new perspective, in which everything is brought to a right focus in its relation to one controlling idea. The clue which he puts in our hands for this understanding of the Bible is the idea of a "people of God," called to live in a covenant relation with Him. The Bible, in its breadth and length, is the story of what takes place between God and the people of Israel, with whom He has entered into a covenant. The danger, however, always was that the kingdom of Israel would be assumed to be the Kingdom of God, even when failing to measure up to His requirements.

As high points for the understanding of Israel in relation to its call to be the people of God, Professor Bright studies Amos' insistence that all political and economic relations are under Divine judgment, Isaiah's hope that even if the people are faithless to the covenant a Remnant will be true, Jeremiah's conception of the "new covenant" written in the hearts of a new people, and the Second Isaiah's vision of a suffering Messiah. In the New Testament the Kingdom of God is seen as a reality which has come into the world in the person of Jesus Christ and yet can be fully experienced only in a new age to be ushered in by God's activity.

The Church, according to Dr. Bright, lives in a tension between the Kingdom which has already entered into the world and the Kingdom still to come. The early Church understood this but the modern Church has almost lost the sense of tension. As a result there is too little difference between the Church and the world. This sense of tension, it is urged, must be recovered. It is especially needed in America because our material progress deludes us into thinking that we are on the way to the Kingdom of God.

From another angle the book might be described as a study of "the Christian hope," the central theme of the Evanston Assembly of the World Council of Churches next August. Anyone who wants to be effectively introduced to what Evanston will be discussing could not do better than read Dr. Bright's book.

—SAMUEL MCCREA CAVERT

American Income and Its Use

The high and rising income of the American people during the present century has created various problems of human relations. How is the new income divided? Is the increase applied in the direction of spreading economic opportunity? "Is the distribution calculated to strengthen and stimulate the total economy? To what extent has the new distribution come by so-called economic law . . . by pressures of groups working for themselves alone" . . . or "according to some principle established to promote the welfare of the whole economy?" Also "how are we using this new abundance? What principles do we have to guide us in using it?"

These are some of the questions posed and discussed in *American Income and Its Use*, the fourth volume of the series of studies on ethics and economic life planned by a study committee of the Department of the Church and Eco-

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Space generally available until mid-June. Reservations are now being recorded for 1954, 1955 and 1956.

For particulars write Clifford R. Gillam,
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nomic Life of the National Council of Churches. The authors are Midwestern economists who have previously made notable contributions on related topics: Elizabeth E. Hoyt of Iowa State College, Margaret G. Reid of the University of Chicago, Joseph L. McConnell and Janet M. Hooks of the University of Illinois. A commentary is included by Walter G. Muelder, Dean of the School of Theology, Boston University.

The senior author and editor, Professor Hoyt, has written, besides the Introduction and Conclusion, the five chapters of Part I, on "The Ethics of Consumption"; Professor Reid, the six chapters of Part II, on "Distribution of Income and Consumption"; Professor McConnell, with Miss Hooks, the four chapters of Part III, on "The Changing Family and Its Dependents." Dean Muelder's commentary is concerned especially with the ethical aspects brought out in the study.

What Miss Hoyt calls the "new concept of welfare" includes the physical necessities for health and strength, which can be determined scientifically and objectively; the psychic necessities, quite real and rarely disregarded, but variable; and such values as knowledge, skills, opportunities, and others not classed as necessities but important to the good life — the deepest value of all being "a permeating sense of religion." Technology she treats as both "creator and destroyer . . . compelling men to face a new issue. Nations can no longer live and die unto themselves. Because of the developments of technology, we face either a greater death or a greater life." In conclusion, she urges "a balance of the different types of values by which men live" as an "approach to welfare"; but "there can be no complete equilibrium until all kinds of possible opportunities for men to realize these values are made available to them, and men have made their choices with full knowledge of what is implied in each opportunity accepted and each rejected."

The data assembled and interpreted by Miss Reid on the distribution of income and consumption serve to expand most readers' information and to correct some current misunderstandings. Her chapters on patterns of income distribution (by states, by regions, by race, by schooling, by occupation, by family status, etc.), and the trends of change, will be useful in checking off-hand generalizations. The same is true of her chapters on consumption and welfare levels and standards and costs of living.

The McConnell-Hooks chapters deal interestingly and realistically with the impact of the city and industry upon the family — from the clan family, the "stem" family, and the early American farm family to the types prevalent today; with the problems of family support arising from broken families, the varying size of families, and the increasing proportion of the aged. Various ways of dealing with these problems are analyzed and appraised. The changing attitude toward these problems, they hold, "represents the spirit and intention of the American people as they proceed individually and collectively in their democratic way to solve the problem of dependency in all its aspects in a manner appropriate to the resources of the world's richest nation."

This volume should be a useful guide or thought-provoking influence for all readers concerned with social service, home missions, wage scales, community studies, or other fields where the distribution and consumption of income raise such problems as have been mentioned.

—Charles H. Seaver

(*Continued on page* 24)

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BOOKS

(*Continued from page* 23)

Christian Realism and Political Problems

By REINHOLD NIEBUHR, Charles Scribner's Sons, New York, $3.00.

Some may quarrel with Reinhold Niebuhr's conclusions, but none can doubt his stature as a theologian who is keenly aware of the times in which we live. He prods us when we tend to become sentimental; he calls attention to reality when we are tempted to view the world through glasses of rose; he pricks our conscience when we tend to become complacent. Any book by Niebuhr is to be received with gratitude and studied with care.

His present book, *Christian Realism and Political Problems*, is a collection of "essays on social, ethical, and theological themes." Some of the essays have appeared in print elsewhere. One, "The Christian Witness in the Social and National Order," was delivered at the first Assembly of the World Council of Churches in Amsterdam, Holland, in 1948.

It is interesting to note his chapter headings: "Faith and the Empirical Method in Modern Realism"; "The Illusion of World Government"; "Why Is Communism So Evil?" "The Foreign Policy of American Conservatism and Liberalism," and others. His analysis of communism is profound. Especially helpful is the conclusion that the basic evil of communism is the relation of absolute power to complete defenselessness. Tyranny arising from this evil is supported and aggravated by a series of pretensions, among them being:

1. Social utopianism
2. Fierce self-righteousness
3. Dogma that history is working toward a climax which will change history and the human situation.

To this reviewer the most important single essay in this collection is the one entitled, "Augustine's Political Realism." Like Augustine, Niebuhr tries to see the human situation as it is, not as we might like it to be. Augustine's realism is contained in his analysis of the *civitas terrena*. On the other hand his realism avoids cynicism or relativism in his definition of the *civitas dei* which is "commingled" with the "city of this world."

Two other vitally significant essays are, "Love and Law in Protestantism and Catholicism" and "Coherence, Incoherence and the Christian Faith."

Niebuhr avoids the temptation to call his approach *the* Christian answer, which all should adopt. Yet, he asserts his conclusions with all the conviction of his dynamic personality. There are frequent occasions when one would wish for greater depth and elaboration of sweeping statements.

This is a stimulating and provocative book. Its style is forceful. Its reading is a profoundly rewarding experience.

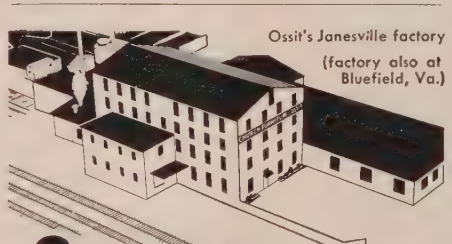
—ALVA I. COX, Jr.

Partners in Prayer

CHARLOTTE MARVIN CLOUGH, editor, Doubleday & Company, Garden City, New York. $2.95.

While this helpful volume is subtitled, *A Family Book of Devotion* it is more accurate to call it a book of private devotions for family members. There are twelve sections, one for each month of the year although they are not dated. Each section contains an essay by a well-known spiritual leader. Dr. Frank C. Laubach, Dr. Roy A. Burkhart and Miss Margaret Applegarth—to name three—show the calibre and variation in viewpoint of the writer. Each day's suggestion includes a scripture selection and a prayer. The editor has written many of these which show marked influence upon the author by Dr. E. Stanley Jones.

—RICHARD E. LENTZ



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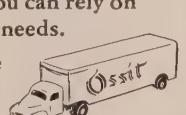

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PREACHING ANGLES, *Frank H. Caldwell*, Abingdon-Cokesbury, Nashville 2, Tenn., $2.00.

TRUTH AND REVELATION, *Nicolas Berdyaev*, Harper & Bros., New York, N. Y., $2.50.

FOOLISHNESS TO THE GREEKS, *T. R. Milford*, Seabury Press, Greenwich, Conn., $2.50.

THE SALTY TANG, *Frederick B. Speakman*, Fleming H. Revell Co., Westwood, N. J., $2.00.

THE DEVELOPMENT OF NEGRO RELIGION, *Ruby F. Johnston*, Philosophical Library, New York, N. Y., $3.00.

TWO SEASONS, *Kendig Brubaker Cully* and *Iris V. Cully*, The Bobbs-Merrill Co., New York, N. Y., $1.75.

THE SOUTH AFRICAN WAY OF LIFE, *G. H. Calpin*, editor, Columbia University Press, New York, N. Y., $3.50.

THE DAWN OF THE POST-MODERN ERA, *E. J. Trueblood*, Philosophical Library, New York, N. Y., $3.75.

YOU CAN BE HEALED, *Clifton E. Kew* and *Clinton J. Kew*, Prentice-Hall, New York, N. Y., $2.95.

PSYCHOTHERAPY AND THE CHRISTIAN MESSAGE, *Albert C. Outler*, Harper & Bros., New York, N. Y., $3.50.

THE MIRACLE OF THE CROSS, *Robert R. Brown*, Fleming H. Revell Co., Westwood, N. J., $1.50.

THE FUNERAL AND THE MOURNERS, *Paul E. Irion*, Abingdon-Cokesbury, Nashville 2, Tenn., $2.75.

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THEOLOGY OF EVANGELISM, *T. A. Kantonen*, Muhlenberg Press, Philadelphia 7, Pa., $1.25.

NEAR TO THE HEART OF GOD, *Cleland Boyd McAfee* and *Katherine McAfee Parker*, The Bobbs-Merrill Co., Indianapolis, Ind., $1.75.

GREAT SYSTEMS OF YOGA, *Ernest Wood*, Philosophical Library, New York, N. Y., $3.50.

IMMORTALITY, *Alson J. Smith*, Prentice Hall, Inc., New York, N. Y., $3.00.

A COMPEND OF WESLEY'S THEOLOGY, *Robert W. Burtner* and *Robert E. Chiles*, Abingdon Press, Nashville 2, Tenn., $3.75.

AN HISTORICAL APPROACH TO EVANGELICAL WORSHIP, *Ilion T. Jones*, Abingdon Press, Nashville 2, Tenn., $4.50.

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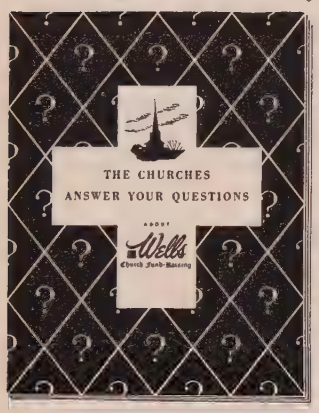

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BOOKS

(Continued from page 24)

The Dilemma of Church and State

By G. Elson Ruff. Muhlenberg Press, Philadelphia, Pa., $1.50.

In this little book the editor of *The Lutheran* surveys briefly the whole history of church and state from the pre-Christian era to the present day. The "dilemma" he concludes, is seen "most clearly in America in the contest for the child," i.e., in the problem of religion in the schools.

The "cult of democracy" is being promoted as "the American faith." This leads to "pagan secularism." The author thinks that the "Protestant-Catholic-secularist triangle . . . is likely to continue for a long while." "A multitude of us are Christian in convictions but pagan in practice." ". . . The Christian people, the church, must be the conscience of the state."

The church "must not seek to rule the state." Nevertheless, "Christians should be in politics." Dr. Ruff believes that our congregations should have "more intense concern for what the Word of God says about community and national life." There is no threat of domination of the church by the state in this country. But Dr. Ruff insists "the American government must not establish the principle that it is neutral toward God." Christians are, he thinks, "awaking to the threat of the separation of the church from God."

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The second of the Old Testament volumes of *The Interpreter's Bible* is even larger than the first, including some 1,176 pages. The great scope of the Bible that it covers — Leviticus through II Samuel — somewhat limits the amount of space for each book discussed, even with so many pages. In some cases the exegetical material is disappointing to the serious student in view of the vast resources now available for this part of the Old Testament.

Despite the broad scope of the volume, the average minister or teacher will find here a veritable mine of information in an area of Biblical studies not often explored (especially the legal books). One is amazed by the amount of material wrested for the Christian from the peculiarly Jewish book of Leviticus. In fact, he may feel that the Christian point of view is somewhat overdone to the neglect of purely historical information.

Particularly valuable are the following sections: the detailed analysis of the book of Deuteronomy, the introduction to Joshua which presents a new approach to the literary problems not commonly known in this country, the detailed discussion of the poetic structure of the Song of Deborah in Judges 5, and the interesting approach to the story of David and the Philistine giant (I Samuel 17).

With such a large number of authors involved in the preparation of this material, some unevenness of treatment is to be expected and will be noticed by the careful student. Only one theory concerning the large census figures in the first chapters of Numbers is given, while one would expect some other theories of equal merit. The absence of references to the contributions of the Ras Saamrah documents to the Balaam oracles in Numbers 22-24 is noticeable. Unfortunately this important volume appeared too soon to incorporate the recent results of the new excavations at Jericho which make obsolete much of the discussion concerning Joshua 6:1-27. Likewise the new discoveries from the caves by the Dead Sea will modify many points, especially in the treatment of I and II Samuel.

Despite its few limitations, this volume will prove of inestimable value to ministers and other Bible students. It is to be hoped that its appearance will stimulate considerable study of these important parts of the Old Testament. Certainly one gets his full money's worth in this huge volume.

—JOHN C. TREVER*

---

*A. J. Humphreys, Professor of Religion
Morris Harvey College
Charleston, W. Va.

Christ in the Haunted Wood

By NORMAN W. PITTENGER, Seabury Press, Greenwich, Conn., $2.75.

The professor of Christian Apologetics at the General Theological Seminary, one of the best minds in the contemporary Church in America, addresses himself to the state of the world as viewed through Christian eyes. His curious title is taken from W. H. Auden's description of the present generation —

"Lost in a haunted wood,
Children afraid of the night
Who have never been happy or good."

For such a generation Dr. Pittenger sets forth the Christian faith as the one interpretation of life that offers real meaning and hope. He points out the significance of the incarnation, the atonement and the Church and its worship. He also deals with concrete problems of Christian morality, showing how the difficult issues of modern society are seen in a truer perspective by those who recognize God in Christ. Professor Pittenger writes in a graceful literary style and his treatment is one which can be appreciated by thoughful lay people as well as those of a more theological background.

—SAMUEL MCCREA CAVERT

(*Continued on page* 29)

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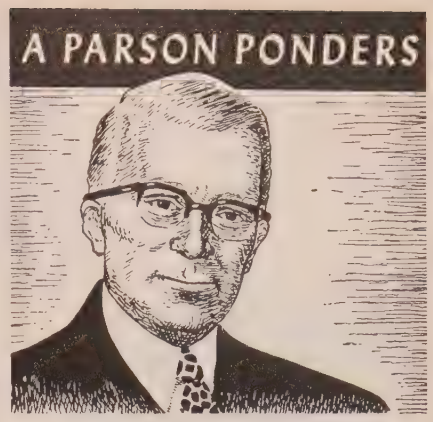

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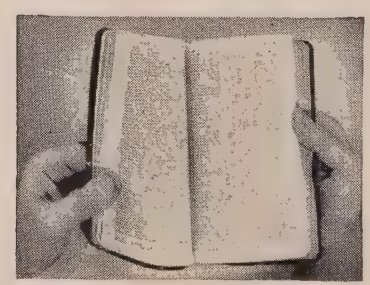

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BOOKS

(*Continued from page* 27)

Ethics in a Business Society

By MARQUIS W. CHILD and DOUGLASS CATER, Harper and Brothers, New York, $2.75. The New American Library (A Mentor Book*), New York, 35 cents.

Messrs. Childs and Cater here give an interpretation of and reflection on the six volumes in a study of Christian Ethics and Economic Life begun by the Department of the Church and Economic Life of the Federal Council of Churches. The book also contains numerous references to other valuable sources. It was stimulated by the series of six books, but it is not a part of the series.

"Essentially this is a declaration that economics and religion cannot be kept in watertight compartments, as in the recent past many would have separated these elements of man's activity. Inherent in the whole undertaking is a conviction of the relevance of religion and ethics to the decisions that each of us must make as we earn our daily bread." This part of the foreword makes clear that the authors, are giving more than a digest of the studies. Mr. Childs is nationally known as a columnist and Mr. Cater is a Washington journalist.

Thus Messrs. Childs and Cater have told much about church efforts, in the perspective of history, to relate religion and economics. Sometimes, they frankly admit, this has meant oversimplification, in a brief book that must refer to many writings and activities.

They regard our own time as a sort of milestone. The early 1950s "may be called to mark the end of an era. Whether it may also be the introduction to a new period, in which God, man, and business are more closely related, no one can foretell."

They refer to the Middle Ages as a period when men were certain that religion was intimately related to all immediate economic concerns, and when Christian teaching was precise to an economy that was narrow and restricted.

But that limited circle of life was shattered, and soon came contending forces. There came an era when great organizations of many types supplanted the small aggregations of men with ethics on a person-to-person basis. With the "organizational revolution," economic life was expressing itself in federations far from small localities, and institutions appeared to be less and less personal.

A number of dilemmas became well-recognized. Wesley once said that religion makes man frugal, frugality begets wealth, and wealth appears to make a man indifferent to religion. John Woolman engaged in a continuous struggle to relate his spiritual discoveries to his mercantile store in Southern New Jersey. William Penn taught that merchants should be "tenants of the public." Hard work and good work were in a state of tension. And the community exerted its right to regulation.

These latter days have been marked by an "uneasy balance" between government and business. The social gospel movement has gone through several phases. Many Christians regard Communism as a great threat. Many Christian people use Christ's social teaching as "guide and moderator." But there are evidently diverse elements in the churches. In the Christian's awareness of his great spiritual resources and inheritance as he faces his difficult situation "is the beginning of hope."

This is a well-balanced discussion by two persons who are excellent writers.

— BENSON Y. LANDIS

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*The Mentor edition will be published May 23, 1954.

(*Continued on page* 30)

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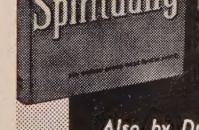

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(*Continued from page 29*)

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Edith Welker who is associate secretary of the Connecticut Council of Churches, is a graduate of the Hartford School of Religious Education, and the first woman trustee of the Hartford Seminary Foundation. She has written several other books, including *Children, The Heritage of the Church* and *The Church at Work with Junior Children.*

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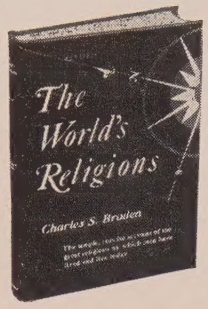

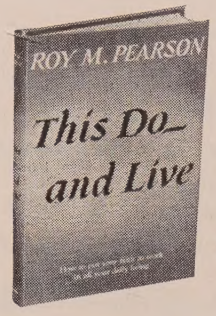

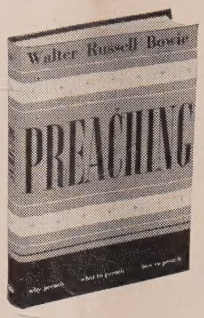

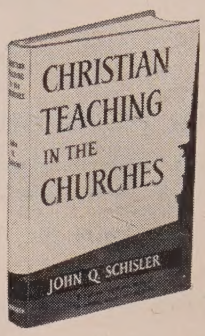

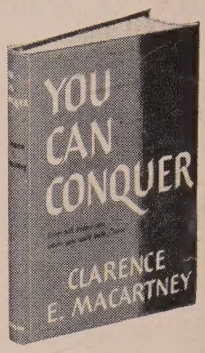

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